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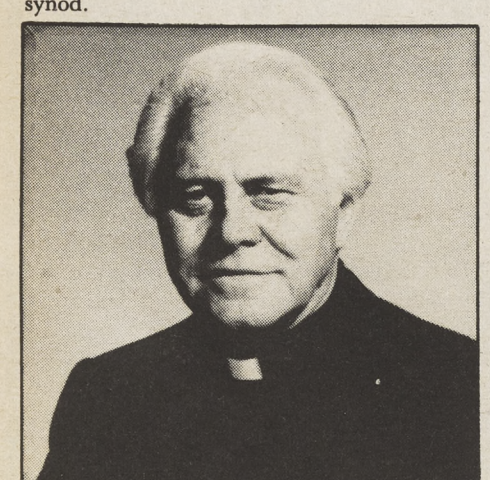
Most Rev. Charles Francis Buddy

Oct. 4, 1887 — March 6, 1966

Briefs

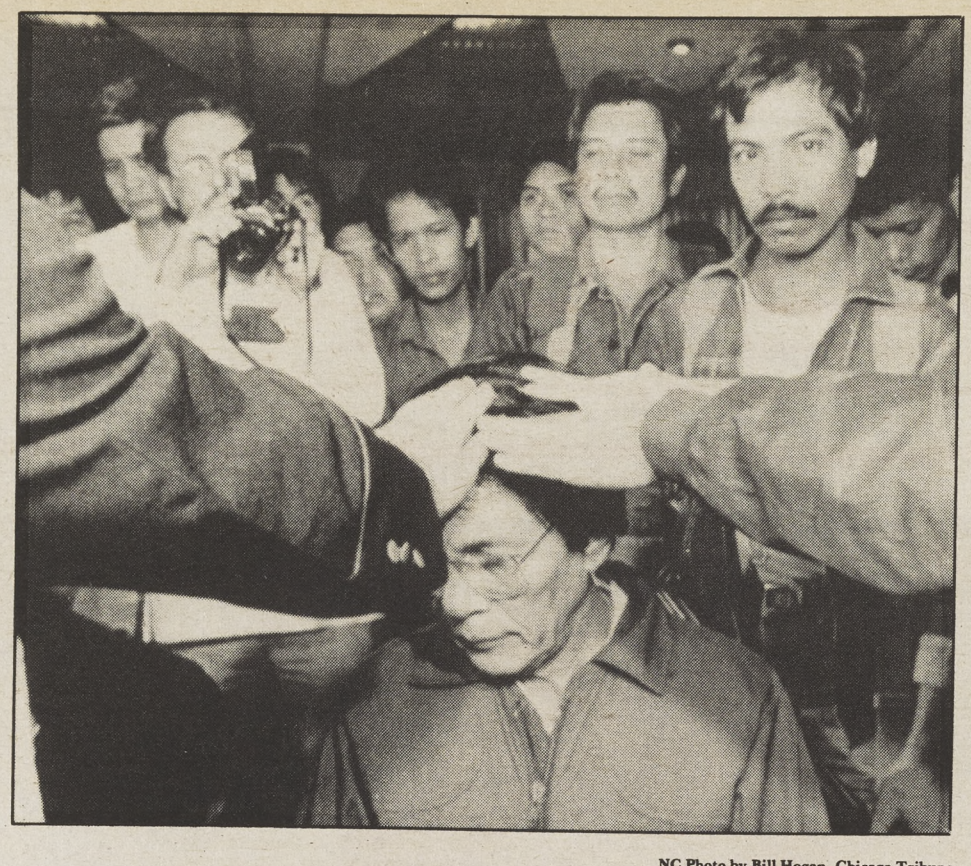
SOUP DISPUTE OVER — The signing of two collective bargaining agreements has ended a seven-year dispute between the Farm Labor Organizing Committee and the Campbell Soup Co. The agreements resulted from mediation by a special commission, known as the Dunlop Commission, established by a May 6, 1985, understanding between Campbell and FLOC. It is headed by John Dunlop, a Harvard University professor who had been U.S. secretary of labor, and includes Msgr. George G. Higgins, a noted labor activist and former secretary for special concerns at the U.S. Catholic Conference.

COUNCIL VISION — The main result of the 1985 extraordinary Synod of Bishops was a commitment to achieving fully the vision of the Second Vatican Council, said Belgian Archbishop Jan Schotte, synod general secretary. Archbishop Schotte was in Southern California to address the Religious Education Congress in Anaheim. He also spoke to priests, Religious, and lay people in various parts of the archdiocese. "There was no question of turning back the clock," Archbishop Schotte told priests at St. Vibiana's Cathedral. "Nobody tried to put a limit on Vatican II." However, he said that failings in regard to the council were acknowledged at the synod.



Fr. Gilbert Hartke

FR. HARTKE DIES — Dominican Father Gilbert V. Hartke, who founded and was chairman of the drama department at The Catholic University of America in Washington for almost 40 years, died Feb. 21 of heart disease. He was 79. Father Hartke began his show-business career as a child actor and throughout his life he worked and was friends with Hollywood celebrities. He insisted, however, that his primary role was that of priest. "I don't want to be known as a showbiz priest. The first thing in my life is the priesthood," he said in an interview shortly before his death. A 1936 Catholic University summer workshop was the inspiration for the establishment of the drama department in 1937.



NC Photo by Bill Hogan, Chicago Tribune

BREAKING RANKS — Philippine Defense Minister Juan Ponce Enrile received a special blessing at the end of a morning Mass inside the headquarters building at Camp Aguinaldo the morning after he withdrew support for President Ferdinand Marcos.

PRIEST ARRESTED — Benedictine Father Edward Markley, pro-life activities coordinator in the Diocese of Birmingham was arrested for failing to report to a county work-release program in Huntsville, Ala.. His assignment to a work-release program stems from a June 1984 assault on an abortion clinic in Huntsville. Father Markley was convicted of third-degree assault of two employees of the Women's Community Health Clinic in Huntsville and ordered to make restitution to clinic workers for medical bills and for their clothing damaged by paint he splattered in the incident. The priest has refused to pay $2,402 in restitution and the court has refused to accept his declaration of personal bankruptcy, according to a spokesman at St. Bernard Abbey in Cullman, Ala., where Father Markley lives. The spokesman added that Father Markley was not given a date by the judge for reporting to the work-release program.

DIFFERENCES SETTLED — The Sisters of Mercy expressed agreement with a new Vatican statement about what it means when the case is settled regarding a Religious who signed a controversial 1984 ad on abortion in ***The New York Times***. The new statement, released in Washington, said in essence that cases can be closed when the Religious has, to the Holy See's satisfaction, expressed "adherence to the teaching of the Church with regard to abortion." It made no mention of "retraction," a word that provoked strong objections when it was used in another Vatican statement that became public a week earlier.

HOMELESS PROBLEMS — Proposed Reagan administration reductions in government funding for housing assistance "will cause great harm to the elderly population of the country," Archbishop Philip M. Hannan of New Orleans warned the House Committee on Aging. "Problems of homelessness are of tremendous proportions already," said Archbishop Hannan. "Reduction in housing assistance programs can only increase the numbers of homeless in our American cities and towns." Archbishop Hannan testified on behalf of the New Orleans Archdiocese and Catholic Charities USA.

Official

Bishop Leo T. Maher

Thursday, March 6, noon, Immaculata, Mass commemorating the 20th annniversary of the death of Bishop Charles Francis Buddy.

Friday, March 7, noon, USD Board of Trustees' luncheon.

Friday, March 7, 1 p.m., USD Board of Trustees' meeting.

Saturday, March 8, 8 a.m., Fiesta Island, Mission Bay Park, opening prayer for "Youth for Youth Walk for Others."

Saturday, March 8, 2 p.m., St. Francis Seminary, call to candidacy for permanent diaconate.

Monday, March 10, 10 a.m., bishop's office, meeting of executive board of presbyteral council.

Wednesday, March 12, 9:30 a.m.-3:30 p.m., Los Angeles, Episcopal Commission of Alta/Baja California.

Father Peter M. Escalante
secretary

Auxiliary Bishop Gilbert E. Chavez

Monday, March 10, to Tuesday, March 11, St. Anthony Church, Imperial, Spanish mission.

Wednesday, March 12, 9:30 a.m.-3:30 p.m., Alta Baja Commission meeting, Los Angeles.

Thursday, March 13, to Friday, March 14, St. Anthony parish, Imperial, English mission.

Sunday, March 16, 2 p.m., Mass for youth, La Quinta de Guadalupe, Imperial Beach.

Sunday, March 16, 3 p.m., Our Lady of Guadalupe Church, Otay, Guadalupana Confederation meeting.

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Local News

CLAREMONT — Two performances of composer Arthur Honegger's "King David" and a pre-concert series of lectures about David the King will be sponsored by The Claremont Colleges March 7-9.

The Pomona College Concert Choir and Symphony Orchestra will perform Honegger's work Saturday, March 8, at 8 p.m. and Sunday, March 9, at 4 p.m. in Bridges Hall of Music at Pomona College.

Four lectures on King David will precede the concert.

On Friday, March 7, Rabbi Ben Beliak, chaplain of The Claremont Colleges, will discuss "David in Rabbinical Literature" at 7:30 p.m., followed at 8:15 p.m. by a discussion of "David in Poetry" by Robert Mezey, poet-in-residence at Pomona College. Both lectures will be given at The Claremont Colleges' McAlister Center for Religious Activities, 919 N. Columbia.

William Whedbee, professor of biblical history and literature at Pomona College, will discuss "David and the Tragic Vision" March 8 at 1:30 p.m., followed at 2:15 p.m. with a lecture by Jon Bailey, conductor of the Pomona College Choir and Symphony Orchestra. Bailey will present "King David: A Musical Commentary." Both lectures will be given in Bridge Hall of Music.

The concerts and pre-concert lecture series are sponsored by the Pomona College Music Department, the Office of Chaplains of The Claremont Colleges and Hillel's 1986 Jewish Arts Festival Committee. The public may attend both the concerts and lectures free of charge. For more information, call (714) 621-8155.

SAN DIEGO — The diocesan Peace and Justice Commission and USD will present "Alice in Blunderland" April 5 at 8 p.m. in Camino Theater at the University of San Diego.

Produced by Ellie Stein of the Unitarian Church, the provocative musical production turns the familiar "Alice in Wonderland" story into a modern morality play. The thrust is to inspire audiences to learn about and to involve themselves in the nuclear issue.

Tickets for the play are $5 for adults and $3 for students and children, and may be purchased through the Peace and Justice Commission, 349 Cedar St., San Diego. For more information, call the commission at 231-2828.

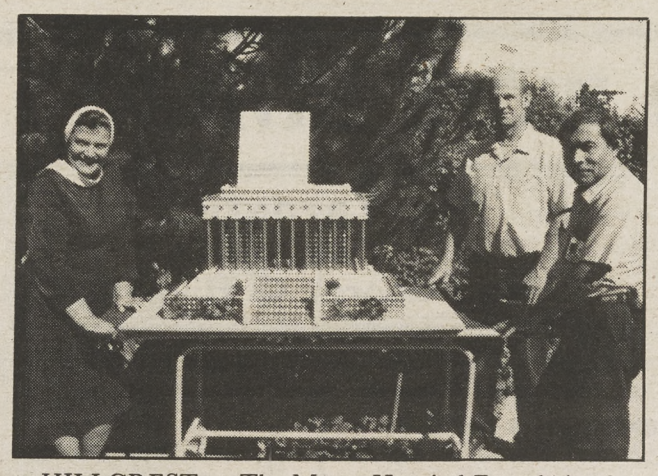
CHULA VISTA — District deputy Kathy Palmer, of Young Ladies Institute, district No. 17, will be guest of honor March 13 at 7:30 p.m. at the 35th anniversary celebration of Madonna Institute No. 203 in Chula Vista. Palmer's official visit will be attended by Y.L.I. members from Oceanside, San Diego, and El Cajon. Past presidents and charter members will be honored for their many years of charitable service. Prospective members are welcome. For more information, call 423-2897 or 479-8866.

LA JOLLA — All Hallows Church and Academy will hold a 1986 spring auction dinner/dance, "April in Paris," April 19 in the parish hall.

The event will feature complimentary valet parking, Parisian street entertainment, a chance board, silent auction, and a raffle, featuring a grand prize trip for two to Paris. Black tie is optional.

The evening begins at 7 p.m. with a champagne social hour, followed by a catered seated dinner by French Gourmet at 8 p.m. An auction and dancing are slated for 9 p.m.

Tickets for the event are $45. Proceeds benefit the educational programs of All Hallows Church and Academy. For information or reservations, call the parish office at 459-2975. Reservations close April 14.



HILLCREST — The Mercy Hospital Foundation has donated a replica of the Lincoln Memorial, made entirely of Lincoln pennies, to the Children's Museum in La Jolla. The model was given to Mercy Hospital in 1984 by singer Frankie Laine, following his successful open-heart surgery there.

"We decided to give the model to the Children's Museum in order to increase its exposure to the public," said Mercy Hospital Foundation executive vice-president Sister M. Joanne, seen here with Mercy carpenters Frank Grosely and Simon Bictela. "We arranged for the donation to occur just in time for Presidents' Day," she added.

HILLCREST — Mercy Hospital offers an education program for cancer patients and their families March 4-18. The five-session series, entitled "I Can Cope," is free and open to the public.

The program is recommended for people who are presently undergoing cancer treatment, those in remission, and family members and friends caring for someone with cancer.

A range of specialists in cancer care will be featured at the sessions, including a medical oncologist and an oncology chaplain. Topics to be covered include an understanding of the illness (causes, diagnosis, treatments), community resources, achieving physical potential, and ways to feel better during treatment.

The series will be held Tuesday and Thursday evenings in the Mercy Education Center from 7-9 p.m., March 4-18. For more information, call the Mercy Patient/Community Education Department at 260-7244.

SAN DIEGO — Dr. John C. Wilke, president of the National Right to Life Committee, will be the featured speaker at a March 16 dinner at the Town and Country Convention Center, Mission Valley.

Joe Bauer, of KFMB-radio, will be master of ceremonies. The event, sponsored by the San Diego Pro-Life League, will begin at 6:30 p.m. Cost for dinner and speaker is $25; to hear the speaker only is $10.

The San Diego Pro-Life League is a non-profit counseling and educational organization that offers alternative solutions to abortion for problem or crisis pregnancies.

For dinner reservations, due by March 10, send a check to SDPLL, 7590 El Cajon Blvd., Suite B, La Mesa, CA 92041. For more information, call 697-7728 or 486-1738.

ALCALA PARK — The Bishops' Overseas Relief collection will be taken up at all Masses in the diocese on Laetare Sunday, March 9. This collection is administered by the Catholic Relief Society to help the needy outside the United States.

PACIFIC BEACH — A "Taste of ABIL" — adult biblical interdependent learning — is slated for March 22 from 9 a.m. to 4 p.m. at St. Brigid parish in Pacific Beach.

Wisdom Sister Joan Kobe, diocesan consultant for adult catechesis, will be presenter for this learning and training program for churches interested in giving adults access to an intelligent understanding of the Bible.

ABIL combines contemporary biblical scholarship with adult education procedures. It offers leadership training in interdependent learning and furnishes tools for building Christian community in the process of studying the scriptures. ABIL has helped launch successful bible study programs in many churches in the United States, Canada, and Australia.

Cost for the day, sponsored by the diocesan Office of Catechetical Ministry, is $15. Registration/fee deadline is March 17. For more information, call 574-6334.

EL CAJON — Four East County residents attended the Feb. 22-23 National Ataxia Foundation (NAF) annual membership convention in Jackson, Miss. The convention highlighted how to cope with ataxia for those with the condition and their family members.

Earl McLaughlin of El Cajon, Jeannette Park of Santee, Patricia Ward of Spring Valley, and Charles McLaughlin of El Cajon attended the convention.

Many forms of hereditary ataxia exist. It is characterized by loss of coordination, a stumbling (or "drunken") walk, and most often restricts the patient to a wheelchair. Ataxia is caused by a genetic defect and there is no known treatment or cure at this time.

Earl and Charles McLaughlin have been diagnosed to have Friedreich's Ataxia. Charles is a student at Grossmont College and Earl is an administrative accountant for San Diego Gas and Electric.

NAF is a national membership organization established to provide service, education, and prevention for individuals with ataxia and related disorders, and their families. A major focus of NAF research is to find the cause and cure for ataxia and related disorders.

Those interested in learning more about ataxia or who would like to help fight this disease, may contact the National Ataxia Foundation at 600 Twelve Oaks Center, 15550 Wayzata Blvd., Wayzata, MN 55391.

SAN DIEGO — Some 40 trips will be made by the San Diego Blood Bank bloodmobile during March.

On March 8, the bloodmobile will be at Holy Trinity parish in El Cajon from 9 a.m. to 2 p.m.

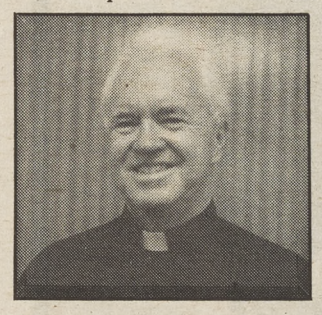
Our Lady of Grace parish, El Cajon, will host the bloodmobile March 23 from 9 a.m. to 2 p.m.

Blood may also be donated at the Blood Bank's donor centers on Upas Street in San Diego or on South Juniper in Escondido. For more information, call 296-6393, ext. 37.

Chancellor to be honored with Samaritan award

SAN DIEGO — Msgr. I. Brent Eagen, diocesan chancellor, will be presented the first "Samaritan Award" March 21 at a tribute dinner benefitting the Samaritan Center of San Diego. The black-tie dinner will be held at the San Diego Hilton Hotel on Mission Bay.

The Samaritan Award honors an individual, couple, or group demonstrating ecumenism of service, civic involvement, professional contributions, and leadership. The recipient must demonstrate generosity of spirit, love of humanity, and reverence for life in all forms.



Msgr. Eagen

IN ADDITION to his dual rule as chancellor of the Diocese of San Diego and pastor of Mission Basilica San Diego, Msgr. Eagen has contributed to many San Diegans' lives by his service to various organizations and causes.

Msgr. Eagen is founder and president of Cathedral Plaza, Guadalupe Plaza, and St. John Plaza Corporations, HUD-sponsored residents for seniors. He is also a University of San Diego Board of Trustees officer and committee member, Community Welfare Council of San Diego president, a Mayor's Crime Control Commission member, and San Diego Chargers chaplain.

Not limited to his denominational ties, some civic and religious organizations that benefit from his affiliation are the National Conference of Christians and Jews, the San Diego County Ecumenical Conference, and the Navy League of the United States.

THE TRIBUTE dinner will begin with a poolside reception at 7 p.m., followed by dinner in the ballroom at 8 p.m., and a program to include entertainment and presentation of the specially sculpted Samaritan Award. Reservations for the event are available at $100 per person with tables for 10 at $1,000.

Proceeds will benefit the Samaritan Center, a comprehensive counseling service that responds to individuals, couples, and families in times of stress. The center is an interfaith, non-profit corporation partially funded by charitable gifts. It is located in Mission Valley on the grounds of First United Methodist Church.

For dinner reservations or further information, call 297-6050.

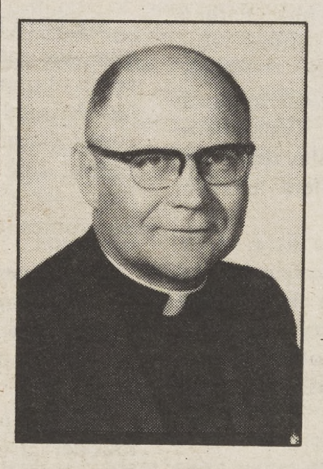
Mission pastor dies

Father Martin J. McKeon, O.F.M., 60, pastor of Mission San Luis Rey, died suddenly at his home Feb. 26.

Father McKeon was born on Dec. 2, 1925, in Los Angeles. He entered the Franciscan Order on June 11, 1945, and was ordained to the priesthood on June 8, 1952, at Santa Barbara Mission.

During his priestly ministry, Father McKeon taught at the Franciscan Minor Seminary at Santa Barbara and the College Seminary in San Luis Rey. He also served as vocation director for the western province of the Franciscans. For the past 17 years he was pastor of Mission San Luis Rey.

Because of his innovative programs at the Mission, Father McKeon has been referred to as the "Pastor of the Year 2000." He was responsible for opening the parish center and its activities to people of all faiths. He organized programs for senior citizens and sponsored hot-lunch programs, providing food for the needy. Space also was provided for the Women's Resource Center, which helps abused wives and children.



Fr. Martin McKeon

Bishop Leo Maher concelebrated the Mass of Christian Burial for Father McKeon March 4 at Mission San Luis Rey. Interment was in the Friars' Vault in the Mission Cemetery adjoining the church.

Viewpoints

Justice, peace work still too 'churchy'

The Yardstick
by
Msgr. George G. Higgins

Despite genuine progress in implementing the teaching of Vatican II on social and economic matters, the justice and peace work of the Church in the United States since the council has tended to be a bit too clerical, too institutional, too "churchy."

Before the council, paradoxically, the Catholic social action movement in the United States, although limited in scope and burdened with an inadequate, top-down ecclesiology, tended to emphasize the laity's role in solving social problems. Today, despite greater awareness of the Church as the "people of God," there is a tendency to emphasize the role of the Church as an institution, and specifically the role of the hierarchy and church professionals in promoting justice.

BOTH APPROACHES are valid, of course, and are usually intertwined or interrelated. There is, however, a distinction between them, and many lay people are disappointed that the top-down approach is often more heavily emphasized today than before the council.

I have raised the question of "churchy" vs. secular social action because I think it has a bearing on the future of the Church's involvement in social justice. For clarity's sake, let me pose it this way:

Is it the primary function of church-related social action organizations to prepare members to act in the secular arena or should their primary function be to make sure the institutional Church, particularly the hierarchy, is publicly committed to social justice?

IT COULD also be argued that many pre-Vatican II social activists saw more clearly than some of today's activists the distinction between "activism" and social action. Some of today's activists put perhaps too much stock in the advocacy of this or that form of prophetic witness and are perceived as uninterested in long-range programs of social education and reform that do not produce measurable results in the short run.

We must be prepared to listen to those who think the U.S. church devotes more time, energy, and money to training church professionals than it does to helping lay people prepare for their role as Christians in the temporal order.

While it would be a mistake to get bogged down in an academic debate about roles or to draw too sharp a distinction at the practical level, there is a need to review justice and peace policies and programs at all levels of the Church. Put more positively, we ought to make sure they are adequately oriented toward forming authentic and autonomous lay leaders who will exercise their apostolate, not in and through church organizations, but in the secular occupations.

OFFICES OF the U.S. bishops' conference have already begun to address this problem. They should be encouraged in this effort and in soliciting input from all segments of the Church.

The open-ended consultation process the bishops used in preparing their pastoral letters on peace and the economy is one of the most distinctive contributions of the U.S. church to the universal church after Vatican II. I think it would be useful to hold such a consultation on ways to help the laity become more effectively involved in promoting social justice.

All levels of the Church must intensify efforts to develop educational programs in Catholic social teaching. We are not doing as good a job at this as we did 40 or 50 years ago. The pastoral on the economy is an opportunity to make up for lost time. I hope the bishops' conference will commit itself to a large-scale program aimed at implementing its principles.

As a church we should increase ways of helping adults to link their faith with the major problems of today: peace and disarmament, justice, individual versus collective rights.

— Adult Faith, Adult Church
Canadian National Advisory Committee on Adult Education

Catholics embarrassed about 'making' converts

Behind the Headlines
by
Dick Dowd

One word that is on every Catholic's "What's Out List" these days is "convert" — the noun. The whole idea seems to frighten folks. Some even think it is "unecumenical" to offer to share our vision of the Gospel and our commitment to Christ in the Catholic Church with others.

The Mormons don't act that way. They have young "elders" marching up and down streets all over America with their "show and tell" flannel boards to explain their vision of God's message.

THE FUNDAMENTALISTS don't act that way. They have TV program after TV program on the satellites providing the best preachers they have offering their brand of Christianity.

Catholics, however, who are numerically the largest denomination in the United States, seem to be left in the dust when it comes to "convert-making" now called "evangelization."

Not in the missions. We are all right in the missions. We have trained priests, sisters, deacons, and lay volunteers to go to other lands across the seas and "spread the Gospel."

IN 1937 the 51-year-old Father William H. Bishop founded the Glenmary Missioners, the "Home Missioners of America" to work in rural America in the 1,000 "priestless counties" of the country. Today there are about 75 priests and brothers and 16 sisters in the work.

Nearly 130 years ago another priest, Father Isaac Hecker, with five other priests founded the Missionary Society of St. Paul the Apostle, another home mission community known as the Paulist Fathers.

When I met my first Paulist they were unabashed "convert-makers of America" with street-corner preaching and trailer missions a part of every seminarian's life. They are still evangelizing today but they, too, have dropped the "convert" from their writings.

DESPITE THE clear call for world-wide evangelization made by Pope Paul VI in 1975, the handful of Glenmarys and corporals guard of 240 Paulists seems to be the main effort being mounted by the U.S. Catholic Church in evangelization.

As it turns out, historically, we have never been much at evangelization at all. "We don't know how to evangelize," one bishop told me, frankly. "We've got a lot to learn."

The greatest increase in American Catholics came from immigration. Millions of Germans, Italians, and Irish came from Europe to escape famine or firing squads at home, as today millions of Latin Americans and Orientals come from other continents for much the same reasons.

DESPITE OUR best efforts in the past, the majority of converts came as a result of mixed marriages — a source that has definitely dried up. "Used to be, for every Catholic who left the Church," Father Illig told me, "three came in. Now, for everyone who goes out, only one comes in.

"For every 1,000 active Catholics we used to bring in 4.3 converts a year. Now we are down to 1.8 converts per 1,000 active Catholics."

For the past eight years Father Illig, founder of the Paulist National Catholic Evangelization Association, has been on the road two-thirds of the time spreading the gospel of evangelization to dioceses, organizations, and religious communities.

HE SURPRISED me with his unique description of why Catholic evangelization is different from all others.

"There are three aspects to it: (1) It is in harmony with the pope and the bishops; (2) it culminates in the Eucharist; (3) there is a very Marian tone — Mary was the first evangelizer — the bearer of Christ to the world."

He has books on evangelizing techniques — both for adults and youth. "A lot of the best ideas come from our Protestant brothers and sisters," he points out. He has video tapes and publications based on looking into the Scriptures — "useful for groups of any size."

He is a mesmerizer, too. After you finish talking with him, you believe that perhaps we really can "evangelize" America, if we'd only try.

He also promised me he would send you his newsletter on evangelization if you just ask. Write to: Father Alvin Illig, CSP, 3031 Fourth St., NE, Washington, D.C. 20017. Tell him: "Dick Dowd promised you would help me be an evangelizer." If he doesn't, you let me know.



Readers' Forum



NC photo from UPI-Reuter

JOYFUL THANKSGIVING — Cardinal Jaime Sin of Manila embraces Philippine Defense Minister Juan Ponce Enrile during a thanksgiving Mass at Camp Crame in Quezon City, Philippines. Cardinal Sin praised the young people who risked their lives for freedom and justice. He believes that the Church's role will result in an increase in vocations for the Philippines.

Irreverent skit

"San Diego at Large," which airs on KFMB-TV, channel 8, has on a number of occasions denigrated the pope by the antics of a look-alike actor. An irreverent skit concerning holy water, which was being delivered in the form of bottled water by the Vatican Valley water company, was presented on Feb. 21.

These presentations portray a most objectionable degree of anti-Catholic bias.

I seriously doubt that this show would present a Jewish rabbi with similar bias.

George Stocker
Coronado

Turn around

The Feb. 13 issue of the ***Southern Cross*** was the best I have read. Every article was interesting. This issue was completely objective and non-stereotyped.

The articles by Bishop Maher and Father Virgil Blum, Mrs. Getty's letter, and the coverage given to Pope John Paul and Mother Teresa were timely and significant.

Robert Z. Holmes
San Diego

She was a lady

The grand old lady of St. Joseph Cathedral, Clotilde Cyrus, died Feb. 21 at the age of 92. There was no woman I admired more, either locally or nationally.

In appearance, Mrs. Cyrus also could have been called one of the grand old ladies of high society. Her make-up was always impeccable, never a hair out of place, and her clothes were always elegant.

Letters

When I first met Mrs. Cyrus, she ran the coffee bar at St. Joseph Cathedral. In those days the bar was run by the archconfraternity, of which she was president five times. When she wasn't at the helm, she was concerned that it run properly.

She was always present at their bake sales to which she contributed "Mrs. Cyrus's Cheesecake." When she was no longer able to bake and to officiate behind the counter, she worked at the raffle table.

Her other projects involved arranging the flowers for the cathedral — no small task — and selling purses. She sold those until all the ladies of the archconfraternity had bought one.

When I met Mrs. Cyrus in 1964, I was not aware of her ill health. As the years rolled by, she was visibly afflicted with various maladies, especially arthritis. Although they may have slowed her down, her activities continued.

Even though she had to walk with a cane and then a walker, she still attended Mass. For 25 years Mrs. Cyrus never missed the monthly breakfasts of the archconfraternity.

Mrs. Cyrus did not play games. She told it like it was. Her life was involved in serving God. She was what we call a "character" — but a beloved character, the type of person who was made from a pattern to be used only once and then thrown away.

Bertha Klann
San Diego

During Lent 'reach out and touch someone'

Opinion

By William J. Byron, S.J.

In a materialistic age like ours where "lent" connotes, for many, nothing beyond borrowing, and "fast" means nothing more than speed, Lent is a season for reflection on deeper meanings. It is a period of lengthening days, a slowdown season, a time for re-examination of basic goals. It is a time of prayer and fasting.

The biblical meaning of fasting ranges from an expression of grief, to a sign of repentance, to reinforcement of prayers of petition, to a recommended way of preparing soul and body for important decision-making. Moses fasted. So did Jesus. So do religious people today.

FASTING CAN be solely physical, exclusively spiritual, or a balance of both. Fasting can repair the past or prepare one for the future. Fasting can redirect a human life.

In the early Christian Church, fasting meant abstention from sin as well as food. In the modern Church, fasting tends to focus on food avoidance as a reminder to devote more attention to the works of charity.

This year Lent could hold new meaning for U.S. college students (and others) who believe not only in God but also in themselves and their capacity to make a difference in the world. This year, Africans are starving while Americans are discussing obesity as a death-dealing threat to their own national health. Fasting, for the speediest, best, and brightest collegiate generation this nation has ever known, can (and I think must) take on a radically new and admittedly frightening form. Let me explain.

I BEGAN to notice, in the middle 1970s, that many young Americans were caught in a cultural contradiction. College students were getting a better education than had been available to any previous generation, but job-market prospects for graduating seniors were not encouraging. Those who found employment (as most of them did within a reasonably short time after graduation) were earning high salaries, but job dissatisfaction was also high and growing numbers of the young were casting about in search of "the meaningful life."

In other parts of our world, particularly in Africa, Asia, and Latin America, urgent human needs for food, education, shelter, employment, and health care were (and still are) painfully evident. While well-educated North Americans were "over here" searching for work and meaning, unmet human needs "over there" were waiting to be converted into meaningful employment opportunities for those with sufficient education, commitment, and intercultural sensitivity.

Before this North American talent and dedication could be translated into service in the poorest parts of the world, many of our young would have to detach themselves from their adolescent dreams of gathering in the rewards of an affluent U.S. economic system. Those who would be willing to work and live with less could thus be free to dedicate their talents to the needs of the so-called Third World. How to gain this freedom is a proper Lenten consideration.

TODAY'S CHALLENGE and opportunity can be posed in this way. It is time for a small but significant reversal of the movement of a century or more ago, which saw courageous and ambitious young people leave the poverty of their native lands to settle in this land of great opportunity. This interaction of opportunity and ambition produced the affluence today's young Americans have come to take for granted.

Now is the time for a reverse movement away from a land of affluence where opportunities are limited and often unsatisfying, toward the poor parts of the world where service opportunities can provide meaningful work coupled with the rewards of a simpler life. It won't happen without sacrifice. In the midst of this cultural contradiction there is emerging an opportunity for young Americans to fast in a new and somewhat frightening form — a fast from affluence, a break not only from home but also from homeland.

A variation on this "fast" is available to those who elect to stay here but apply their scientific talent to searching for remedies to Third World problems rather than reaping the rewards this economy offers to those who, for example, provide health care to the wealthy or research those "new and improved" products that are already so plentiful they threaten to drown our consumer society.

THE WORLD food problem calls for research that is every bit as important as relief shipments. The world health problem can be significantly reduced by civil and sanitary engineers who can provide pure water for millions of poor people who quite literally drink their diseases and die. World trade imbalances can be corrected by competent economists and committed politicians. We have "world class" catastrophes that call for "prayer and fasting" in the traditional sense of Scripture; they also call for dedicated competence on the part of generous young Americans who feel called upon to help.

For some, it will be a call to foreign soil, not to visit but to stay. For all it will be a call to a fuller humanity and a deeper happiness than their empty affluence can deliver. It is a collect call, by the way.

Those who respond to this call with a decision that directs their talents and energies toward the problems of the poor will find themselves learning more than AT&T will ever know about what it really means to "reach out and touch someone." Lent is the time to listen for that call.

The Rev. William J. Byron, S.J., is president of The Catholic University of America.

SOUTHERN CROSS

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Filipinos grateful for peaceful transition

By Veronica Garcia

NATIONAL CITY — Nearly 500 people gathered Feb. 26 at St. Mary parish here for a Mass of thanksgiving for the peaceful transition of government in the Philippines — the first of many thanksgiving Masses celebrated last week at several diocesan parishes.

Father Edd B. Lleva, associate pastor at St. Mary's, was the principal celebrant. Concelebrants included Fathers William Ortmann, St. Mary's pastor; Michael F. Gallagher, U.S. Navy chaplain; Dennis Macalintal, St. Rita's associate pastor; King Baño, Holy Family associate pastor; Father Greg Dumbor, St. Michael associate pastor; and Erasmo Lapig, Good Shepherd associate pastor.

MEMBERS OF the Diocesan Filipino Commission and the Filipino Cursillo of Christianity pinned yellow ribbons on participants as they entered. The ribbons were "a symbol of peace and Cory Aquino," said Remy Jimenez, Filipino Commission chairwoman.

Music for the liturgy was provided by the Filipino Cursillo Movement Choir. Some songs during the liturgy were performed in Tagolog.

Father Lleva greeted the congregation and announced that the celebration was being held "to give thanks for our nation, the Philippines, and the Filipino people."

FATHER LLEVA'S homily focused on "peace, unity, justice, compassion, and love — not politics."

A Mass had been planned to pray for "a bloodless rebellion," explained Father Lleva. However, thanksgiving became the theme after former President Ferdinand Marcos fled the Philippines Feb. 25.

He noted that the Filipino people are now free of "the chains that had been enslaving" them for years. "We must work to establish a new Philippines.

"GOD HAS not abandoned us. He has been testing our faith. Like the Israelites God had challenged our hard-heartedness . . . for him to guide us to the promised land — and now the land of freedom to the Filipinos."

Father Lleva asked San Diego's Filipino community to help those struggling in the Philippines. "We who live in the land of opportunity should help," he said.

Applause erupted from the congregation when Father Lleva said *Mabuhay* (Long live the Philippines) at the conclusion of his sermon.

SEVERAL MEMBERS of San Diego's Filipino community, addressed the congregation at the conclusion of the liturgy.

Father Ortmann said that "it was a joy to host this happy event. The valor of the woman, Cory, comes to mind. I can't help thinking that she would say the system works and to get involved in the system."

He called on the Filipino community "to bring the gifts of democracy from the Philippines and Filipino family life to the United States." He encouraged the Filipino community to become involved in parish life. He hoped they would become filled with the excitement Mrs. Aquino has for peace, joy, and democracy.

"YESTERDAY WAS a time for walking tall," Dr. Edwin Yorobe said, in referring to the peaceful transition of government in his homeland. "A lowly and economically disadvantaged country like ours can make its name in history."

A group of people in San Diego had resolved to pray for a peaceful revolution in the Philippines. "Thank God almighty, we are free at last," the doctor of internal medicine exclaimed.



photo by Veronica Garcia

PEACE SYMBOL — Remy Jimenez (left) pins a yellow ribbon on Sister Maureen Chicione at the Mass of thanksgiving Feb. 26.

Dr. Ed Gamboa, a UCSD professor and surgeon and a member of the Movement for a Free Philippines (MFP), thanked all those who had helped MFP. MFP was created in the early 1970s after martial law was declared in the Philippines and was dedicated to the toppling of the Marcos dictatorship.

THOSE WHO died in the toppling of the regime should be remembered, Dr. Gamboa said, noting Begnino Aquino and others.

Gamboa said his group held no anomosity toward those who did not speak out against the Marcos regime because they feared reprisals. He said the opposition also respects the views of those who supported Marcos. He reminded his listeners: "As Cory Aquino said, 'We must forget the past and move forward.' "

The Philippines need medical supplies and personnel as well as food and clothing. "We have a chance to do something in San Diego, in St. Mary's. . . . Let's gather

please turn to page 7

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NUNEZ, RAUL VICTOR Funeral Mass: February 24, 1986 at St. Anthony's Church, National City.

MAESE, ROBERT E. Funeral Mass: February 24, 1986 at Our Lady of Guadalupe.

RANDAZZO, GIUSEPPE Funeral Mass: February 26, 1986 at Blessed Sacrament Church.

TORRESCANO, EUGENIA Funeral Mass: February 26, 1986 at Our Lady of Guadalupe.

BILARDELLI, ARMANDO Funeral Mass: February 27, 1986 at Our Lady of the Rosary Church.

CECIL, LAURA Funeral Mass: February 26, 1986 at Our Lady of Grace Church.

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Parishes respond to dinner-a-year program

By Joyce Carr

SAN DIEGO — "Thank you for being a servant; make us servants of everyone here," prayed Deacon Tony Albers with parishioners of Our Lady of the Sacred Heart before they served dinner to residents at St. Vincent De Paul Shelter March 2.

About 35 parishioners from OLSH worked in the El Cortez Travelator kitchen and dining room preparing and serving a baked ham dinner. "We could have had 75 workers," said Deacon Albers, who organized the project with Jim and Melinda Kolvek.

DURING ONE of his homilies, he had related the activity to Stewardship's time and talent dimension.

Because there are so many children living at the shelter, he also wanted to involve the young parishioners. About a dozen in grades 5 to 12 were on hand to set the tables and serve the 5:30 dinner.

The art work of OLSH's entire student body brightened the dining room. A sign on the wall read "Give us this day our daily bread." Yellow flowers made from Kleenex were centerpieces on tables covered with decorated place mats. One carried the message "God is wonderful"; another read "People care."

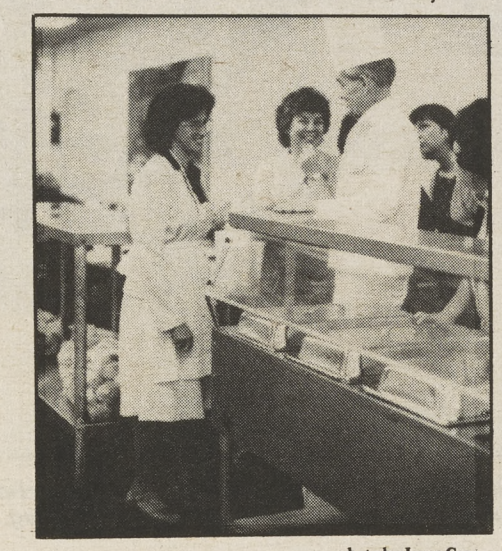


photo by Joyce Carr

DINNER DUTIES — Charlie Walton, SVDP shelter cook, gives last minute instructions to Marcella Menzies (left), Sharon Albers, and Dorothy Kwiat before they served nearly 200 Sunday dinners to residents there.

"THIS IS a chance to witness our faith and let people know our parish cares about serving others," Melinda Kolvek said.

OLSH is one of 18 parishes that have served, or are scheduled to serve, a Sunday dinner at the 7th and Ash Street facility. They have responded to the appeal of Father Joseph Carroll, SVDP president, for parishes to participate in the Dinner-a-Year program. His goal is to involve 52 parishes in the ministry.

Parishes signed up for every Sunday between January and May except Super Bowl Sunday and Easter, Sister Christine Giordano, housing director, said

SHE SEES a positive "connection being made between parishioners and residents," many of whom are families. Interaction between the two has resulted in less stereotyping of the homeless, she said.

Her hope is that the homeless, who see Christianity in action through the ministry of church-going people, will return to the practice of their faith. However, the 14-day stay of most residents at the shelter makes follow-up on their activities impossible, she said.

Many Catholics "think the homeless can help themselves," said Robert Besson who schedules parishes for the program. "They are not a bunch of down-and-outers, but people temporarily out of work," he said.

A FEW have obtained jobs through their contacts with parishioners, Sister Giordano said.

"The important thing is letting the residents know you care enough to serve them," said Charlie Walton, staff cook at the shelter. This will make them feel they are okay, he said.

Walton lived at the Travelator last July and helped in the kitchen. "The staff gave me a sense of self-worth," he said. "The shelter is one big family . . . all working together to survive."

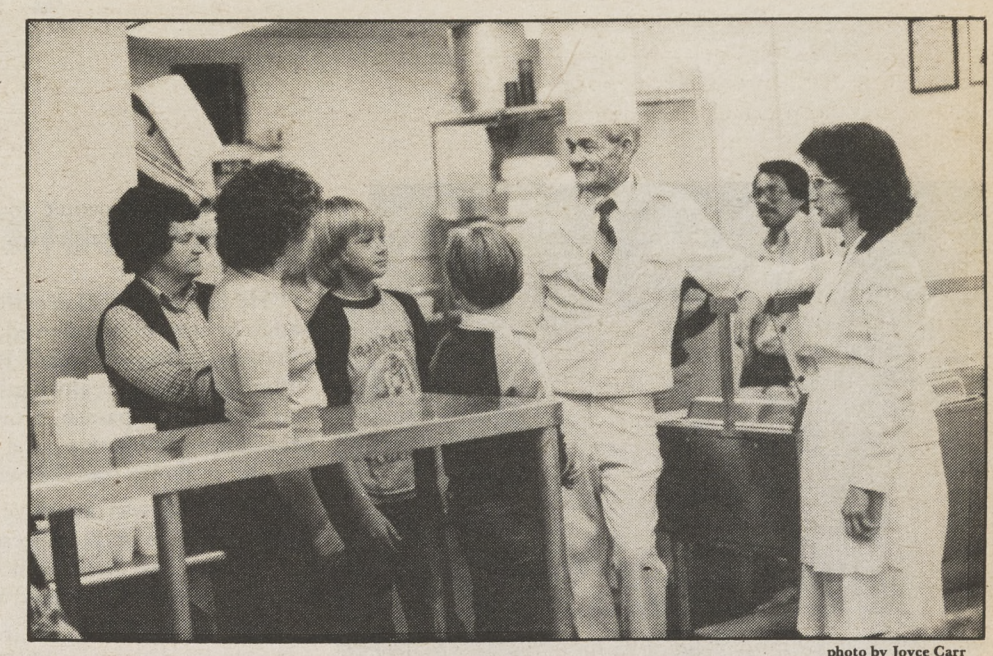


photo by Joyce Carr

TEAMWORK — OLSH youth and adults worked side by side to prepare and serve dinner to SVDP shelter residents, many of whom are children. From left they are: Grace Betts, Sharon Albers, Peter Albers, SVDP cook Charlie Walton, Joaquin Banda, and Marcella Menzies.

WALTON NOW lives in a near-by apartment.

Stan Eiza, a 31-year-old resident, said the homeless at the shelter "are trying to put their lives back together. This is the first time in my life I have asked for help. I feel at ease here; no one looks down on me."

He said if SVDP had not accepted him, he would have hitchhiked to Napa seeking work to restore flood-damaged property. Instead, he has been hired as a condominium maintenance worker here.

EIZA STOPPED practicing his Catholic faith in the '60s. "The world was changing, but the Church was staying the same," he said.

"I feel closer to the Church now. I think my Mother wants me back," he said, pulling out a gold medal of the Blessed Virgin he has worn since 1981.

Besson stimulates interest in the Dinner-a-Year program by calling pastors or their designees and making presentations at meetings of parish organizations. "Most of the responses are positive," he said.

TWO PARISHES formed a partnership for one dinner — one provided the workers and the other, the funds, Besson said.

He believes 52 parishes will eventually volunteer. Two in North County have already joined the effort — Resurrection parish in Escondido and St. John's in Encinitas.

St. Rita's Youth Group and St. Brigid's Young Adult Group have also provided meals at the shelter, he said.

Although SVDP must vacate the Travelator at the end of this month, Sister Giordano expects to continue having Sunday dinners served in the shelter's new quarters.

Filipino community

continued from page 6

food and clothing. With our collective strength, we can raise the Philippines out of the economic chaos it is in," he said.

"LET US reach out and rebuild the economy and morality of the Philippines," said Glenn Barroga, founder of the Movement for a Free Philippines.

MFP was transforming itself into a "Philippine reconstruction corps, like the Peace Corps," Barroga said. "Filipino-Americans have the obligation and responsibility to go back to the Philippines and contribute whatever God-given talents they have to rebuild the Philippines."

"The Philippines and the U.S. should be friends and allies," Barroga said, "but to be so they must be on equal footing."

LET US "stand up and say 'I am proud to be of Filipino ancestry' and return to (the Philippines) to rebuild it," he suggested.

A reception was held on the rectory patio after Mass. Among those who attended the reception was Jay Ruiz, president of the PASACAT Dance Troupe.

When asked by ***Southern Cross*** how he felt about the change of government in the Philippines, Ruiz said, "Who could ask for anything else?"

Although the Philippine "economy will be in chaos for a long time," Ruiz said, many San Diego Filipinos, like himself, "can't go back to share their expertise, even if they'd like to," because they cannot financially afford to return.

RUIZ SAID, however, that he and his wife have talked about retiring in five years. They are considering retirement in the Philippines "if things are okay" by then.

Barroga said a number of people had already approached him about the Philippine reconstruction corps. "The response is positive," he said.

He explained that he would have been on a plane to the Philippines that evening but he needed to form the corps before he could go. He had "to strike while the iron is hot" to form the corps and take advantage of the momentum caused by the change of government in the Philippines. "When the dust settles, it will be hard to get them in," he said.

BARROGA SAID the "Church was instrumental in bringing about the change" in the Philippines. "Without the Church it would have been impossible to get where we are."

The MFP founder compared the Aquino government to building a house. "It has the foundation to build a solid house," he said. "Mrs. Aquino has courage and the will of the people."

Like many others, Remy Jimenez, diocesan Filipino Commission chairwoman, had monitored events in the Philippines on TV for the past few weeks. She knew the end was near for Marcos over the Feb. 22-23 weekend when many people, including priests and nuns, began forming human barricades to stop the army. "I thought: 'God is not going to permit all these people to die,' " she said in an interview with ***Southern Cross***.

JIMENEZ SAID that prayer vigils, mobilized by the Filipino Cursillo Movement, have been held at a number of diocesan parishes over the past few weeks, including St. Charles, St. Mary, Holy Family, and St. Michael. Several parishes also held thanksgiving Masses: Holy Family, the Immaculata, and St. Charles.



photo by Veronica Garcia

CURSILLO CHOIR — The Filipino Cursillo Movement Choir led the singing at the Feb. 26 Mass for the Philippine government's peaceful transition. The choir's songs, most sung in Tagolog, included Bayang Magiliw, *"My Country."*

A nurse, Jimenez has volunteered to return to the Philippines with the reconstruction corps. She added that there is a definite need for doctors and nurses, especially in rural areas of the island nation. Dr. Gamboa is working on a timetable for the departure of local doctors and nurses.

In the meantime, Jimenez said, "our job is to unite all the Filipinos here (in San Diego)." She will channel her efforts toward bringing Filipinos together to support the new government. One of the efforts she is considering is an extravaganza night. The money raised will be sent to church officials in the Philippines.

BERNABE YAMANE, director of the Filipino Cursillo Movement, explained that God had answered the prayers of many and minimized the bloodshed during the government transition. Yamane said one has to appreciate the patience Marcos showed in ordering no killing. Mrs. Aquino "had to pray hard" for the change in government to take place as it did, he added. "I believe the Holy Spirit has helped her."

Yamane was disappointed by one or two of the speakers who addressed the congregation at the Feb. 26 Mass. He felt some of the speakers gave victory-type speeches and were inconsiderate of the feelings of those who had been Marcos supporters.

"I thought the Mass should have concentrated on thanksgiving," he explained. "A common problem is that, when it comes to politics, people forget the rights of others."

FATHER LLEVA said a number of people had telephoned after the Mass to say they were disappointed with the political speeches that had been given by some of the speakers at the liturgy.

Yamane hopes this will be a time to unite people. He believes that San Diego's Filipino community should think about reconstruction in the Philippines and moving forward.

Remembering Bishop Ch



Bishop Charles Francis Buddy is installed as the first bishop of San Diego Feb. 3, 1936. Fathers Thomas McNamara (left) and John Daley, OSA, were deacons of honor.

By Rev. Louis Copestake

To some he was "a benign monarch" while to others he was "a mitered maverick." However, those priests interviewed by ***Southern Cross*** remember Bishop Charles Francis Buddy as "a visionary" and "a personality larger than life."

Appointed first bishop of San Diego on Oct. 31, 1936, Bishop Buddy led the diocese for almost 30 years. Opinions and judgments about him are still sharply divided.

IN 1936 the southern and eastern portions of the Diocese of Los Angeles were formed into the Diocese of San Diego, and Msgr. Buddy of St. Joseph, Mo., was named its first bishop. The 49-year-old monsignor was ordained bishop in Missouri and traveled to his new assignment by train. He was enthroned in the Cathedral of St. Joseph on Feb. 3, 1937.

The new diocese resembled Missouri in some ways. The Catholic population was sparse, and anti-Catholic bigotry was strong. New factors encountered by the bishop were: the size of the diocese, which covered 25,000 square miles, and a diocesan clergy that had never seen their bishop before he arrived on the train to be enthroned.

Referring to his diocese as being "on the rim of Christendom," Buddy set out to learn about his church. It was soon apparent that he was an optimistic person with a tremendous capacity for work.

AT THE same time, he could always be stopped en route to an appointment, to hear another hard luck story or simply to chat with someone who wanted to meet "the bishop." Buddy greeted these interruptions with gusto and gave the impression that he had nothing but time: time to be gracious, personable, and pastoral.

All the same, unscheduled encounters invariably put him behind in his official schedule and earned him the title of "the late bishop of San Diego." Buddy was aware of the nickname, and retorted that "only insecure people are punctual."

Those who knew him agree that his schedule required heroic energy. Rising early, the bishop would conduct morning prayer for his staff and then prepare for Mass. The office day included many appointments with people high and low, and also some spot visits to parishes under construction. Letters were dictated while the bishop was being driven to his appointments.

IN THE evenings there were lectures and talks, including his convert class held for prospective Catholics from anywhere in the diocese. Confirmations, dedications, Sunday Masses at the Immaculata and the cathedral, and television programs filled in any empty hours.

Buddy also heard confessions regularly at the cathedral. When he had finished in the confessional, another line of people would be waiting outside for financial assistance. Buddy would then produce his legendary "wad of cash" to help anyone who asked.

He was known to be more stern in dealing with his clergy than with the laypeople. Buddy kept his own counsel and no one can remember a case in which he asked advice from anyone. His opinions were definite and authoritative, his leadership style imperial.

"YOU EITHER loved him or hated him," one priest noted, "and often you did both at the same time."

While the priests were often chastised and always watched over by the bishop, the laity of the diocese experienced his thoughtfulness and kindness in greater measure. Buddy was a charismatic evangelist, and his talks encouraged people to approach him with their problems. His sensitivity toward minorities was pronounced.

"He had a love affair with the Mexican people that had to be seen to be believed," remembers Msgr. John Portman, pastor of Sacred Heart parish in Coronado. "His Spanish was really a mixture of 40 percent Italian and 60 percent Spanish. However, when he was with a Mexican congregation, the atmosphere was electric and the response was overwhelming."

HE ALSO was attentive to the small number of Black Catholics in the diocese, establishing parishes in San Diego, San Bernardino, and Riverside to meet their needs. He encouraged a respect for their culture.

As founding bishop, a great deal of Buddy's time and energy went toward setting up an appropriate institutional framework for the Church in San Diego. According to Buddy's vision, the parishes were to be small in population and territory. They were to have a parochial school wherever possible. High schools were also founded to continue the education in a religious milieu.

The most ambitious and controversial of Buddy's projects was the diocesan university, the University of San Diego. This institution was to be "the shining jewel to crown the diocesan structure."

ENLISTING THE cooperation of the Religious of the Sacred Heart, of whose schools he himself was an alumnus, Buddy committed the diocese to the support of a school that was to be "the Notre Dame of the West." For the success of the university, the bishop relied heavily on the parishes, which at one time were expected to send in their collection from the fourth Sunday of each month to help finance the school in Alcalá Park.

In founding the university, Buddy received little encouragement and less support from his fellow bishops in California. In this area as well as others, Buddy went his own way and was regarded as somewhat of a maverick by his peers. His relationship with the Archdiocese of Los Angeles, for example, was always marked by his desire to remain independent from undue influence on the part of his larger neighbor to the north.

Perhaps one reason for that independence was that Buddy did not seem to have any higher ambition than to be bishop of San Diego. While he cultivated a certain number of Roman connections, he had a limited tolerance for red tape and episcopal diplomacy.

ALTHOUGH HE was a classmate and friend of Cardinal Francis Spellman of New York, he declined to make any donation to the Vatican Pavillion at the 1963 World's Fair. The suggested contribution was $25,000, but Buddy declined to send anything because there were so many impoverished people in Mexico who could put the money to better use. For this purpose he set up a Milk and Bread Fund that disbursed thousands of dollars to the needy.



Edward Clay receives a certificate of honor May 31, 1962, upon completion of the bishop's religion course, a course the bishop conducted for many years. Also pictured is the late Msgr. Donald Doxie, secretary to the bishop.



Bishop Leo T. Maher, then bishop of Santa Rosa, leads the p jubilee Mass held at the Immaculata on Aug. 5, 1964.

Buddy kept up a wide range of involvements during his last years, once Bishop Fuery had been sent to San Diego as coadjutor and apostolic administrator. He died suddenly while in Banning, where he had gone to preach a retreat day for students and teachers, to be followed by a confirmation ceremony.

In his message to the stunned people of the diocese, Bishop Furey stated: "Bishop Buddy's deeds speak louder than words. His labors in the early pioneering days of the new Diocese of San Diego, his constant care for the poor, his thoughtlessness of self and his thoughtfulness of others, his contributions to the field of Catholic education, especially the University of San Diego, by all these will he be remembered by countless generations yet unborn.

May his noble soul rest in peace!"

Met time's challenges

On the 20th anniversary of the death of Bishop Charles Buddy, we recall his marvelous ministry in this ideal community of San Diego, Imperial Valley, San Bernardino, and Riverside.

He met the challenges of his time with courage and vision. The heavy burden of establishing a new diocese never deterred him from planning for the future with the wisdom of a prophet. The Church grew under his astute leadership and he is remembered with great love by the people.

His name is held in benediction. He especially served the underprivileged and the poor. He had a special love for the Hispanic people.

The University of San Diego stands as a monument to his vision and interest in Catholic education. For the development of the students in his diocese, he built a system of education, from grammar schools to the university.

Bishop Buddy was an impressive individual in his stature as well as an impressive individual in his achievements as the first bishop of San Diego.

— Most Rev. Leo T. Maher



Bishop imaginat addresse Mass.

p Charles Francis Buddy



n Rosa, leads the procession for Bishop Buddy's golden ug. 5, 1964.

Life and times of Bishop Buddy, diocese

Dec. 21, 1936 — Consecrated first bishop of San Diego.

Jan. 3, 1937 — Installation in St. Joseph Cathedral.

April 8, 1937 — First diocesan retreat for bishop and clergy, at Hotel Del Mar.

July 2, 1937 — Parishes directed to install St. Vincent de Paul Society.

Sept. 15, 1937 — Study circles formed to combat communism — called information forum.

April 2, 1938 — First ordinations in diocese: Fathers George Rice, Kenneth Stack, and Leo Davis.

Sept. 19, 1939 — Celebrated 25th anniversary of ordination.

Jan. 19, 1942 — Permit granted to provide last sacraments during an air raid.

Feb. 24, 1943 — First diocesan synod.

Dec. 2, 1949 — University of San Diego chartered.

July 20, 1951 — Blessing of tuna fleet during Harbor Days celebration.

Nov. 1, 1951 — Beginning of convert campaign.

1954 — Published ***Thoughts of His Heart.***

March 1954 — Chancery offices and bishop's apartments completed on USD grounds.

Sept. 21, 1954 — Celebrated 40th anniversary of ordination.

Feb. 1955 — Foundation laid for Immaculate Heart Seminary.

Oct. 1957 — Led diocesan pilgrimage to Basilica of Our Lady of Guadalupe in Mexico.

Oct. 3, 1958 — Published prayerbook, ***Send Forth Thy Spirit.***

Dec. 8, 1958 — First Mass celebrated in the Immaculata on USD campus.

Oct. 15, 1959 — Made first ad limina visit to Rome, reporting to Pope John XXIII.

June 1959 — Vice President and Mrs. Richard Nixon attended dedication of USD's Hall of Science and received honorary degree.

Jan. 1, 1961 — Honored by government of Italy for support of the Boy Scouts of Italy.

Jan. 1962 — Honored by resolution from San Diego city council for more than a quarter-century of religious and civic service to the people of San Diego.

Aug. 30, 1962 — Celebration of 25th anniversary for diocese, Bishop Buddy, ***Southern Cross*** as official diocesan newspaper.



Bishop Buddy posed for a photo during the first diocesan clergy retreat April 8, 1937. At the retreat he announced that Southern Cross would be the official newspaper of the diocese.

Sept. 25, 1962 — Leaves for ecumenical council in Rome.

March 17, 1963 — Society of the Friendly Sons of St. Patrick of San Diego gives Buddy a medallion of merit award citing him as a distinguished California citizen of Irish ancestry.

1963 — Published ***For Them Also.***

Sept. 25, 1963 — Buddy officially resigns.

Jan. 1964 — Appointed by Pope Paul VI as assistant to the pontifical throne.

Aug. 5, 1964 — Celebrates golden jubilee of priesthood.

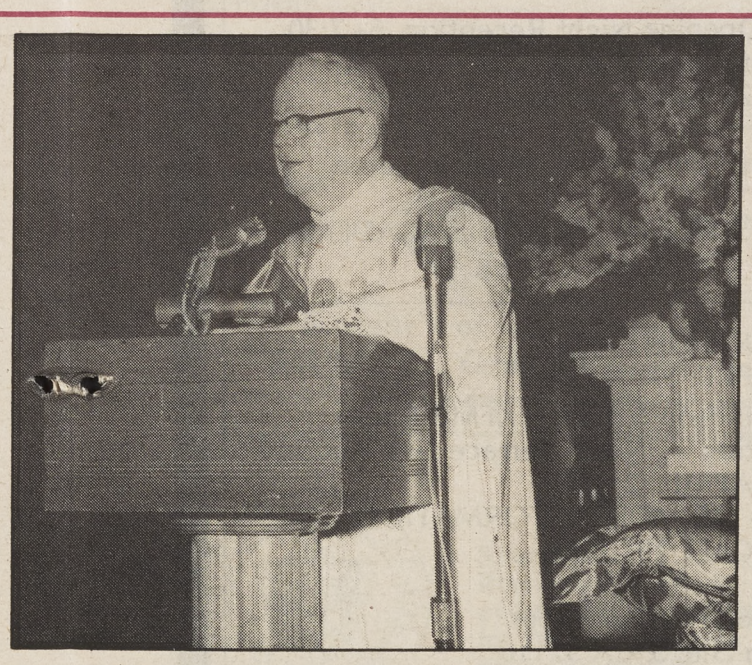
April 1964 — Received award from National Conference of Christians and Jews for distinguished contribution to the advancement of good human relations among all people.

1965 — Published ***Going Therefore Teach.***

March 6, 1966 — Died in Banning, Calif.

While Buddy was bishop of San Diego, the diocese gained 267 priests, 173 churches, 78 parochial schools, one university, 3 hospitals, a Catholic day nursery, and an increase of Catholics from 80,000 to 400,000.

Special thanks is given to Sister Catherine Louise LaCoste, CSJ, diocesan archivist, for providing information and photos.



Bishop Buddy was known as an energetic and imaginative speaker. Here he is pictured as he addressed the congregation at his golden jubilee r *ss.*



On May 3, 1940, Bishop Buddy visited the children of San Secundo parish in Guasti.

University holds classes in combat zone

CHRISTIANS in LEBANON

By Sister Mary Ann Walsh

BEIRUT, Lebanon (NC) — Pieces of rockets and artillery shells that have hit St. Joseph University Oriental Library fill a display case outside the reading room.

They testify to the civil war surrounding the main campus of the school run by Jesuits, six of whom have been killed during the conflict. Several St. Joseph's students and staff have also been killed — picked off along a campus street by snipers.

THE UNIVERSITY is in a hot spot — on the so-called "green line" that separates Christian-dominated east and Moslem-controlled west Beirut.

Despite the dangers, the Jesuits remain, running a 5,500-student university with schools of medicine, law, engineering, and arts.

Currently, 51 percent of the students are Maronite Christian, 37.5 percent other Christians, and the rest Moslem. The university also maintains campuses in Sidon and Tripoli, where recent battles have forced Christians to flee.

JESUIT FATHER Martin McDermott of West Hartford, Conn., told how he was wounded in the foot in 1976.

"I got shot coming out of the library," he said. "We usually ran when we left the library, but that time we were walking because there was a cease-fire."

Father McDermott recovered quickly, but other Jesuits haven't been as lucky.

FRENCH FATHER Michel Allard, dean of the university's School of Oriental Letters, died when a mortar shell exploded next to his bed in 1976.

"We found most of his body," said Father McDermott.

In 1984, a fellow U.S. Jesuit, Father James Finnegan of New York, was on his way to celebrate Mass at the St. Joseph University Medical Center when he was hit by an artillery shell. A shrine marks the spot.

FATHER LOUIS Dumas, former dean of the medical school, was killed by a sniper while crossing the street in 1975, and Father Alban de Jerphanion was shot in 1976 after Moslems commandeered his car.

Most recently, Dutch Father Nicolas Kluiters, also a Jesuit but not a member of the university staff, was tortured and killed in the Bekaa Valley. The mutilated body of the 44-year-old priest, who disappeared March 14, 1985, was found on Palm Sunday, April 2.

Photographs of the body, identified by dental work, revealed that his face had been shot away, his fingernails pulled out, and electric shock applied to his groin.

"IT WAS probably done to terrorize the Christians in the Bekaa Valley, to get them to move out," said Father McDermott.

He said many St. Joseph University classes are held in "borrowed space here and there." The Oriental Library has been without electricity for months and "no workman will go up (to the roof) to fix it," he added.

An unfinished high-rise building, intended as a faculty residence, has been shelled throughout the 10 years it has been under construction.

BECAUSE OF the shelling and sniping "practically every year the university has had to move out of its ordinary premises to a less appropriate place," said Father John O'Donohue of Worcester, Mass. Father O'Donohue works at the university's Research Center for Study of the Arabic World.

"The medical school was renovated in 1983, but they had to leave it," he said. "The law faculty and economics faculty are still here, but recently some of their students were wounded by snipers."

Father Robert Campbell, a Boston Jesuit who works at the Arabic center, said the university "has a very important role here."

"WE HAVE a desire to work with both groups, Christians and Moslems," he said.

"The war has prevented a lot of activities," Father Campbell added. "Nevertheless, the Arab department still has Moslems teaching in it and the vice rector of the university is a Moslem. There's still an effort to bring Moslems and Christians together for collaboration."

Father McDermott voiced fear for the university's future should the nation become a Moslem state like most of its Middle Eastern neighbors.

"ST. JOSEPH'S represents an opening to the West, a university for Christians," Father McDermott said. "Moslems study here and take degrees here, but what would happen if this became a Moslem country?

"Where else in the Middle East do you see a Christian university?" he asked. "I don't see St. Joseph's lasting very long."



NC photo by Elie Abdallah

UNDER FIRE — Jesuit Father Martin McDermott shows visitors a fortified wall in a library reference room at St. Joseph University near Beirut's green line. Six Jesuits and several staff members and students have been killed since the Lebanese civil war began more than a decade ago. Father McDermott was wounded in the foot by a sniper in 1976 during a cease-fire. The university's Oriental library has been without electricity for months because no worker will go up on the roof to fix it, Father McDermott said.

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Ad declares unity with abortion dissenters

By Jerry Filteau
NC News Service

More than 900 Catholics ran a full-page ad in *The New York Times* March 2 to declare "solidarity" with Catholics "who face reprisals" from the Church for dissenting on abortion or similar controversial issues.

"Such reprisals cannot be condoned or tolerated in church or society," they said.

THE "REPRISALS" the new ad referred to were church actions against some of the 97 signers of an earlier ad in *The New York Times* about Catholic views on abortion. Church officials objected to the earlier ad, which appeared on Oct. 7, 1984, because it claimed that, although popes and bishops have condemned direct abortion in all instances, that is not the only "legitimate Catholic position" on the matter.

Signers of the new "Declaration of Solidarity" included 804 people from the United States and Puerto Rico and 138 from foreign countries, mainly Argentina, Brazil, Chile,and Peru. According to *The Times*, at least five priests and 40 nuns were among the signers.

The vast majority of signers, three-fourths or more, were women.

A FEW signers apparently did not want their identity known. One person signed only as "A.N.," another as "Sister Heartily I. Agree," and a third as "Sister Conscientious Objector."

In its central position statement, the new declaration said, "We believe that Catholics who, in good conscience, take positions on the difficult questions of legal abortion and other controversial issues that differ from the official hierarchical positions act within their rights and responsibilities as Catholics and citizens."

The new ad also included clip-out coupons for readers to sign and mail, to register their own protests to key church officials.

ONE COUPON was addressed to Cardinal Jerome Hamer, prefect of the Vatican Congregation for Religious and Secular Institutes, who threatened 24 nuns and three men Religious with expulsion from their communities if they did not retract their support of the original ad. The cases of the three men and nine of the women have since been closed with no penalties, but 15 cases remained unresolved when the new ad appeared. The coupon asked Cardinal Hamer to "reconsider your actions" against the Religious who signed the first ad.

A second coupon was addressed to Bishop James W. Malone of Youngstown, Ohio, president of the National Conference of Catholic Bishops. It asked him and his fellow bishops "to protect and defend the right" of Catholics to speak out on controversial issues "freely, fully, and without reprisal."

A third coupon, addressed to the Committee of Concerned Catholics, sought additional signatures and contributions for the Declaration of Solidarity.

THE COMMITTEE of Concerned Catholics was formed to generate support for signers of the first ad shortly after the Religious who signed were threatened with penalties for their participation. Since last summer it has been coordinating the campaign to get signatures on the declaration and raise funds to place it as an ad in a Sunday edition of *The New York Times*.

Frances Kissling, a member of the committee and executive director of Catholics for a Free Choice, which sponsored the first *Times* ad, said the cost of a full-page ad in a Sunday edition of *The Times* was $36,000.

A west coast edition of *The New York Times* is published in Los Angeles, and 121 signers, the largest group from any single state, were from California.

ARCHBISHOP ROGER Mahony of Los Angeles said March 3 that the more than 900 Catholics who signed the advertisement "have demonstrated their disregard" both for Catholic teaching and for the bishops appointed to safeguard that teaching.

"It is misleading and wrong," Archbishop Mahony added, "to describe a situation of dissent, even legitimate dissent, from authentic church teaching as if it were only a matter of diversity or plurality of opinions in the Church. . . . The teaching of the magisterium (church teaching authority) is not simply one theological opinion alongside others; it is, rather, church doctrine.

The inviolability of human life from the moment of conception is God's plan and is not subject to popular consensus," he declared.

Consistent ethic offers standard

SEATTLE (NC) — One of the political consequences of the "consistent ethic of life" approach is that it "provides a standard" to judge public policies and candidates for public office, Cardinal Joseph Bernardin of Chicago said in an address at the Jesuit-run Seattle University March 2.

The cardinal said that applying the consistent ethic "will not lead to crystal-clear judgments on candidates, but it may give the Church . . . a better way to engage the attention of the nation regarding the intersection of moral vision, public policy, and political choices."

AT AN academic convocation, Cardinal Bernardin received an honorary doctorate from the university.

The cardinal has been known for urging a consistent ethic of life — in which respect for life is a common principle underlying ethical positions on issues as diverse as abortion, nuclear war, and capital punishment — since his December 1983 address at Fordham University in New York.

It is not enough to be interested in several issues, Cardinal Bernardin said. The Church should "point the way toward a public vision where issues can be understood as morally and politically interdependent."

HE SAID he believes the Church's "moral vision is broader and richer than we have made it appear at this concrete, practical level of politics. Precisely because we are not yet in a national election year, we need to think about how a consistent ethic can be set forth in a convincing way."

Another political consequence of the consistent ethic, Cardinal Bernardin said, is that it highlights the unique position the Church holds in the public arena.

He said the Church should "stress the point" that no other institution "brings together the positions the Catholic bishops presently hold on abortion, nuclear policy, and economic policy. Our positions cut across party lines, and they contradict conventional notions of liberal and conservative."

A THIRD public consequence of the consistent ethic is to "establish a framework where we can test the moral vision of each part of the Church in a disciplined . . . fashion," the cardinal said.

Critics of his Fordham address, Cardinal Bernardin said, charged that he had "confused two different moral issues" and had "expected everyone to do everything."

Responding, the cardinal said that, having made the distinction that taking a life in abortion is not the same as failing to protect human dignity against hunger, "let us not fail to make the point that both are moral issues requiring a response" from church and society.

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Children can be cause of stress in family

Talks With Parents
by
Dolores Curran

Gather the family, light a candle, say a prayer, and let's talk about children. Children — behavior/sibling fighting/discipline — represented a high stress in family life in my research. Interestingly, communicating with children appeared as a high stress to dads but not to moms. Could it be that mothers feel they are doing most of the communicating with children — or even over-communicating with them?

In families who deal well with the stresses of children, I found a balance of parenting time. In short, dads in those families spent more time with their children than did those in families who are highly stressed by children. This is an area families might examine.

LET'S ASK ourselves: "How much time did mom, and dad, spend with the children this past week?" Then ask each child: "Was this enough for you or would you have liked more? When could we have made more time for one another? Can we make a specific effort to be together in the upcoming week?

Because children's behaviors, particularly fighting, are so stressful, let's look at how families deal well with these. They set limits, rules and consequences, *and they stick to them.* Probably the greatest stress lies in families where rules are not clear and consequences are not carried out consistently.

If there is a rule against hitting, for example, and a child hits and there is no consequence, the child learns that the rule is simply a parental wish, not a limit.

IT'S A LITTLE like the way adults observe traffic rules. If the speed limit is 55 mph and everyone drives 65 mph without being stopped, we realize that the rule is negotiable because it isn't enforced. However, in areas where we know 55 mph is enforced, we slow down. We get very good at learning in which areas traffic officers mean business. So it is with children.

Another characteristic of families who deal well with children is that they tend to negotiate rules and consequences with children mutually rather than having parents arbitrarily set rules. This leads to earlier self-discipline in children.

For instance, these parents, instead of saying, "You will be in by eleven," may ask, "When do you think you should be in?"

IF THE youngster replies, "3 a.m.," these parents respond, "We see you aren't ready to be part of rule-setting yet." It only happens once.

On the other hand, the child might say, "10:30." If parents agree and the child gets in at 11:30, they mutually negotiate a consequence, saying something like, "What do you think should be the consequence of your being an hour late?" Often children choose more severe consequences than parents but parents always retain the ultimate right to decide.

Finally, parents who deal well with children do not refight issues. Daily hassles over chores, responsibilities, and behaviors cause great family stress. Parents get exceedingly weary from arguing who is supposed to do this or that and from stopping fights. "I get so tired of it, I just give in," was a response I heard from many highly-stressed parents.

LET'S TAKE some time in the family to reflect on these questions:

1. Which rules are clear and unclear (chores, behaviors, fighting, grades, TV, etc.) in our family?
2. What are the consequences of violating these rules?
3. Are these consequences carried out consistently?
4. Which rules do the children feel are unfair? Can these be negotiated?
5. What suggestions do the children have for better rules? For better consequences?
6. What hassles are re-fought in our family? What rules can we develop to limit these daily hassles?
7. How can we ask God to help us overcome our stresses in living together? Can we start with a prayer right now?

Community 'celebrates' eucharist with priest

Questions
by
Father John Dietzen

QUESTION: Recently, prior to the beginning of Mass, I've been hearing an announcement which conveys that Father Doe is the "presider for the Mass," rather than the customary "celebrant of the Mass."

In the lexicon of the Church, are these two phrases synonymous, or is the sacramental priesthood being confused with the priesthood of the people? (Illinois)

ANSWER: I'm surprised that you are only now hearing this terminology. It has been common in the "lexicon" for some years.

The designation of the priest as presider or presiding priest is used for at least two good reasons, which tie closely together. First, the priest is not the only celebrant of the Eucharist. It is quite proper, and in fact necessary if we are to remain faithful to Christian tradition, to say that the entire community gathered around the altar in faith is celebrating that faith by hearing God's Word and by offering the Eucharist.

THIS REALITY is made clear countless times in the liturgy, especially in the eucharistic prayers. The first eucharistic prayer (the so-called Roman Canon, which was the only one used for some centuries before Vatican II), for example, makes abundantly clear that while the priest is doing the speaking, he is acting and speaking for all.

"All of us gathered here before you . . . offer you this sacrifice of praise," it says.

"Father, accept this offering from your whole family," it repeats later.

Second, therefore, the priest is appropriately and accurately described as the presider at the celebration, the one who, as the dictionary says, occupies the place of leader and directs the proceedings.

The General Instruction of the Roman Missal makes clear that this is precisely what the priest was ordained to do. "Within the community of the faithful a presbyter also possesses the power of orders to offer sacrifice in the person of Christ. He presides over the assembly and leads its prayer, proclaims the message of salvation, leads the people in offering sacrifice through Christ in the Spirit to the Father, gives them the bread of eternal life and shares it with them.

"AT THE Eucharist, he should serve God and the people with dignity and humility. By his actions and by his proclamations of the word he should impress upon the people the living presence of Christ" (No. 60).

In the liturgy and theology of the Church, the sacrament of orders gives the priest a leading and indispensable role in the celebration of the Eucharist. In fulfilling that role, however, he is not doing something for the community, as the word celebrant might seem to indicate.

Designating him as the presiding priest of the community, of which he is a member through baptism, describes more accurately and fully his true role in the eucharistic liturgy.

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Rev. Msgr. William Kraft, Executive Director and Staff

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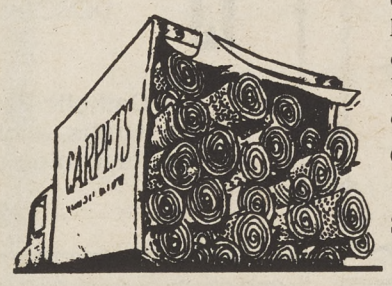
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On the Record

By Charlie Martin

Somewhere

Refrain
Someday
Somewhere
We'll find a new way of living
We'll find a way of forgiving
Somewhere.

There's a place for us
Somewhere a place for us
Peace and quiet and open air
Wait for us
Somewhere
There's a time for us
Someday there will be a time for us
Time together with time to spare
Time to learn
Time to care.

Refrain

There's a place for us
A time and a place for us
Hold my hand and we are halfway there
Hold my hand and I'll take you there
Somehow
Someday
Somewhere.

Written by: Leonard Bernstein, Stephen Sondheim
Sung by: Barbra Streisand
Copyright (c) 1985, CBS Inc.

Barbara Streisand's new release "Somewhere" was originally a 1950s hit from the Broadway musical "West Side Story." Rarely can such remakes do well on the Top Forty. Yet, a combination of Streisand's cross-generational appeal and 1980's synthesizers have turned this record into a hit single.

The song describes a young person's hope for a time when the pieces of life and its most important relationships fit together. In such a "place" and "time," love and happiness will be given and received while today's problems will only be memories.

Young people face many challenges and pressures. At times, teens may wonder if they will ever get what they want out of life. However, the song offers a few hints on how to achieve these hopes.

First, "find a way of forgiving." We cannot move toward what we want out of life while being burdened with past guilt, anger or resentment. Each of us must find a way to forgive ourselves. Put the mistakes of yesterday where they belong, in the past. Believe in yourself and what you can be in the future.

The song also suggests that we "find a new way of living." In part, this means learning to live patiently. Often it isn't possible to attain all that we want immediately. Consequently, young people need perseverance to continue working toward goals.

Part of the process of finding a new way to live involves a dialogue with those who influence our lives -- parents, teachers and others who hold power in our world. Honesty, respect and patience can bring us closer to the "time" and "place" that we seek.

The song encourages us to work together in building the kind of world we want. We certainly can hold each other's hand, realizing that we need each other's gifts, insights and strength to create a world with "time to learn, time to care."

For each person, there is a time and place. Do not be afraid to seek it, using all the gits, learning, and love that God has given you.

Your comments are always welcome. Please address to: Charlie Martin, 1218 S. Rotherwood Avenue, Evansville, Ind. 47714.

'His Last Days' rehearsed for San Diego

By Joyce Carr

CHULA VISTA — Youth groups from the four parishes here are rehearsing to stage "His Last Days" March 20-22 at Father Albert Center, Church of the Most Precious Blood. (See photo).

This will be the first presentation in San Diego of the musical drama re-enacting Jesus' passion, death, and resurrection.

"**IT IS** an extension of the performance in Imperial Valley," said Rosie Soto, director of the production and youth minister at Most Precious Blood parish. She was stage manager of the Valley's performance for the past three years.

Soto hopes the play builds unity among the 40 participants and lessens the spirit of competition that exists in some parishes. "I have seen the unity that comes about when youth struggle together . . . and learn to love each other. This play will help them realize "we are one big Church."

Gilbert Espineli plays the part of Jesus. Michelle Ledesma and Susan Buenaventura are cast as the Virgin Mary. Mary Magdalene is played by Gracie Buenaventura and Dorie Ibanada.



ADMISSION IS $3 for adults and $2 for children. Performances are at 7 p.m.; a 3 p.m. matinee is also scheduled for March 22.

For information on group discounts, call 422-1271.

Briefs: Cover design contest, RAD night

HI-TIME Publishing Corporation of Milwaukee is sponsoring a contest for the best cover design for its junior high religion text, ***Accent on You***. The course consists of 12 individual lessons, each with its own cover.

Junior high school students in Catholic schools and parish religious education programs are invited to submit cover design entries of photographs, artwork, illustrations, or a combination of these.

FIRST PRIZE in the contest, to be judged by the HI-TIME editorial staff, will be $100 to be divided equally between the winning student and the school or religious education program the winner attends.

Other prizes to be split on the same basis will be two second prizes of $50 each and three third prizes of $30 each.

The six winning designs will be used in future issues of ***Accent on You***, and winners will receive 10 copies of the issue featuring that cover design.

Sample copies of ***Accent on You*** and contest details can be obtained by calling 800-558-2292.

SAN DIEGO — The March 15 RAD night will be held at St. Columba Church, 3327 Glencolum Drive, at 7 p.m.

Father Douglas Regin, executive director of Catholic Community Services, will speak on the theme "The Good Book, Take a Look." Admission is a Bible to be donated to detention centers for youth.

SAN DIEGO — Two "Christian Awakening" retreats for youth ages 16 to 25 are scheduled at La Quinta de Guadalupe, Imperial Beach.

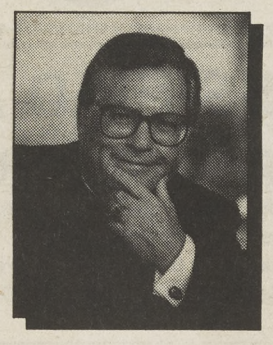
The young men's weekend will be held April 3-6, and the young women's weekend April 24-27.

The "Christian Awakening" is made only once in a lifetime.

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Around the Diocese

Sunday Mass, a Catholic Liturgy for Television
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San Diego — Central

Tridentine Latin Mass, Sundays and holydays, 9 a.m., Holy Cross Chapel. Celebrant: Msgr. Tullio Andreatta. Confessions and rosary precede Mass. Info: 298-8763.

PATRONS, a Catholic organization for separated, divorced and widowed, meets second and fourth Sundays, 6 p.m., St. Therese Church hall. Group offers activities, companionship and support. Details: 292-8945 or 449-7155.

Sounds of Ireland may be heard Sat. afternoons, 3:30 p.m., on KMJC-91 (A.M.). Hosted by Dan Sorahan. Details: 276-5974.

Single Again, Mission San Diego de Alcala, a support group for separated, divorced and widowed Catholics, meets every other Wednesday, 7:30 p.m., La Sala Auditorium, San Diego Mission. More: 280-9225.

Cursillo singles, a group for singles (separated, divorced, widowed, never married) of all ages, meets Tuesdays, 7:15-9:30 p.m., Cathedral Club, corner of Third and Beech. Group's focus is on spirituality — to share the Christ that dwells within each of us. Call: 560-7498.

STALPAR Club, for Catholic widowed and never married men and women over 35, meets first Sunday of the month, 4:30 p.m., St. Vincent Church hall, Mission Hills. Meeting followed by dinner. More: 295-4524.

First Friday Charismatic Mass, March 7, 7:15 p.m., St. Vincent de Paul Church, Mission Hills. Celebrant: Fr. Jim Nisbet.

Fish fry, March 7, 5-7 p.m., Immaculate Conception parish, Old Town. Cost: $3.50. Reservations: 295-4148.

Adoration of the Blessed Sacrement, March 7-8, Blessed Sacrament Church. Sponsored by the Serra Club.

St. Augustine High School, father and son Mass and Communion breakfast, March 8. Mass celebrated by Augustinian Fr. John Pejza at 9 a.m. in Saint Augustine Chapel. Breakfast in Terrace Room at Stardust Hotel, Mission Valley. Speaker: Dr. Michael Kielty, a gynecologist who will speak about abortion. Cost: $7.75. Details: 578-6699.

Serra Club monthly Mass and rosary, March 8, noon, St. Francis Seminary. Continental breakfast follows.

Immaculate Conception Fraternity, Third Order Secular of St. Francis, meeting, March 9, 1:30 p.m., Immaculate Conception Church, Old Town. Info: 298-7038.

Serra Club luncheon meeting, March 12, 12:05 p.m., Padre Trail Inn. Speaker: Father Stephen McCall, vicar of the diocesan Educational Ministry Board. Topic: "Lent and the Cross."

Catholic Alumni Club, meeting, March 14, 8 p.m., Holiday Inn, Mission Valley. Susan Ludwig, of Heightened Image, to speak on "The Pleasures and Pitfalls of Being Petite." Single, college graduates and professionals invited to attend. There is a charge for the event. Call: 295-7000 ext. 258.

San Diego — North

Communication workshop for those involved in ministry to the sick, for clergy and Ministers of the Eucharist involved in visiting the sick, March 7-8, Good Shepherd Parish. Presenters: Joan Krogmeier and Elaine Martin. Hours: Fri. 7-10 p.m.; Sat. 9 a.m.-5 p.m. Fee: $12.50. Sponsored by the Center for Liturgy and Prayer. Call: 293-3375.

Rummage sale, March 7, 8:30 a.m.-3 p.m., and March 8, 8:30 a.m.-noon, 2202 Combstock Street, Linda Vista. Sponsored by the Social Service Auxiliary of San Diego. Proceeds benefit the Sisters of Social Service, to assist them in their work with the underprivileged. Info: 466-8806.

Catholic beliefs and practices, March 8, 9 a.m.-4 p.m., St. Catherine Laboure parish, Clairemont. Conducted by Fr. Jim Nisbet.

Czechoslovakian Mass, March 9, 3 p.m., Benedictine Convent, 3888 Paducah Dr. Celebrant: Jesuit Fr. Jaroslav V. Popelka. Call: 295-1718.

Pancake breakfast, March 9, 8-11 a.m., St. Catherine Laboure parish, Clairemont. Menu includes sausages, punch, coffee, and tea. Cost: adults $1.25; seniors and children $1 (children under 6 free). Details: 279-0046.

St. Patrick's dessert/card party, March 14, 12:30 p.m., Mary Star of the Sea parish hall, La Jolla. Donation: $3. Sponsored by the altar and rosary society. Reservations: 454-5077.

Retreat for adults, ages 18-35, March 14-16, Camp Cedar Glen, near Julian. Theme: Forgiveness. Cost: $30, includes lodging and meals. Sponsored by St. Brigid young adult group. Info: 274-6923 or 272-1815.

North County

North American Conference of Separated, Divorced, and Remarried Catholics, a weekly support group, meets Mondays, 7:30 p.m., St. James parish, Solana Beach.

Jesus of Nazareth, a Super-8 version of Zefferelli's movie, to be shown Fridays, 7-9 p.m., and Sundays, 1-3 p.m., through March 23, St. Mary Star of the Sea School, Oceanside. Free. Info: 721-4415.

Brownie age Girl Scouts retreat, March 8, Girl Scout Headquarters. Sponsored by the Girl Scout Catholic Committee. More: 729-3418.

Quarter-a-dip dinner, March 9, 4-7 p.m., St. John parish, Encinitas. Info: 753-3406 or 436-0301.

South Bay

Perpetual adoration of the Blessed Sacrament, Church of the Most Precious Blood, Chula Vista. For sign up, call 422-2100 or 425-5578.

South Bay Deanery, Diocesan Council of Catholic Women, meeting, March 10, 10:30 a.m., St. Rose of Lima parish, Chula Vista. Luncheon follows hosted by Y.L.I. Madonna Institute. Reservations: 435-8770 or 427-9049.

East County

Dance, March 7, 8:30 p.m.-12:30 a.m., Santa Sophia parish hall. Music by the Bob Patocka Orchestra from Lakewood. Donation: $4. Sponsored by the Santa Sophia parish council. Reservations: 463-6162 or 465-9020.

U.S.D.

"By Your Cross and Resurrection,", March 15, 10 a.m.-3:30 p.m., Salomon Lecture Hall, DeSales Hall. Sponsored by the Institute for Christian Ministries. Instructor: Fr. Ronald Pachence. Fee: $10 ($15 at the door). Pre-registration deadline: March 10. Info: 260-4784.

Items for this column must be received in writing, on official stationery, by noon the Friday before publication on Thursday of the following week. We can not accept items via telephone. Mail to: Around the Diocese, *Southern Cross*, P.O. Box 81869, San Diego, Calif. 92138.

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THANK YOU Sacred Heart of Jesus and St. Jude for prayers answered. I will continue to pray for M.S. M.S. 3/6

THANK YOU Sacred Heart of Jesus and St. Jude for prayers answered. I will keep praying to you. R.B.H. 3/6

THANK YOU Sacred Heart of Jesus and St. Jude for prayers answered. I will continue to pray to you. R.H. 3/6

ST. JUDE: O Holy St. Jude, near kinsman of our Lord Jesus Christ, thank you for giving your attention to my special problem. Please continue to do so until my problem is solved, but not my will, but God's be done. I will make your name known and cause you to be invoked. Say 3 Our Fathers, 3 Hail Marys, 3 Glorias. R.O. TFN

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Legal Notices

Notice of Death
AGNES E. SKENDALL
aka Agnes Elizabeth Skendall
and of Petition to
Administer Estate
Case No. 140021

To all heirs, beneficiaries, creditors, contingent creditors, and persons who may be otherwise interested in the will or estate of Agnes E. Skendall, aka Agnes Elizabeth Skendall.

A petition has been filed by Mary Agnes Gutzman in the Superior Court of San Diego County requesting that Mary Agnes Gutzman be appointed as personal representative to administer the estate of the decedent.

The petition requests authority to administer the estate under the Independent Administration of Estates Act.

A hearing on the petition will be held on April 10, 1986 at 9:00 a.m. in Dept. 10 located at 220 West Broadway, San Diego, CA 92101.

If you object to the granting of the petition, you should either appear at the hearing and state your objections or file written objections with the court before the hearing. Your appearance may be in person or by your attorney.

If you are a creditor or a contingent creditor of the deceased, you must file your claim with the court or present it to the personal representative appointed by the court within four months from the date of first issuance of letters as provided in section 700 of the California Probate Code. The time for filing claims will not expire prior to four months from the date of the hearing noticed above.

You may examine the file kept by the court. If you are a person interested in the estate, you may serve upon the executor or administrator, or upon the attorney for the executor or administrator, and file with the court with proof of service, a written request stating that you desire special notice of the filing of an inventory and appraisement of estate assets or of the petitions or accounts mentioned in sections 1200 and 1200.5 of the California Probate Code.

/s/Stephen R. Mulligan
Attorney for Petitioner

Stephen R. Mulligan
1010 Second Ave., Ste. 1405
San Diego, CA 92101 3/6,13,20,27

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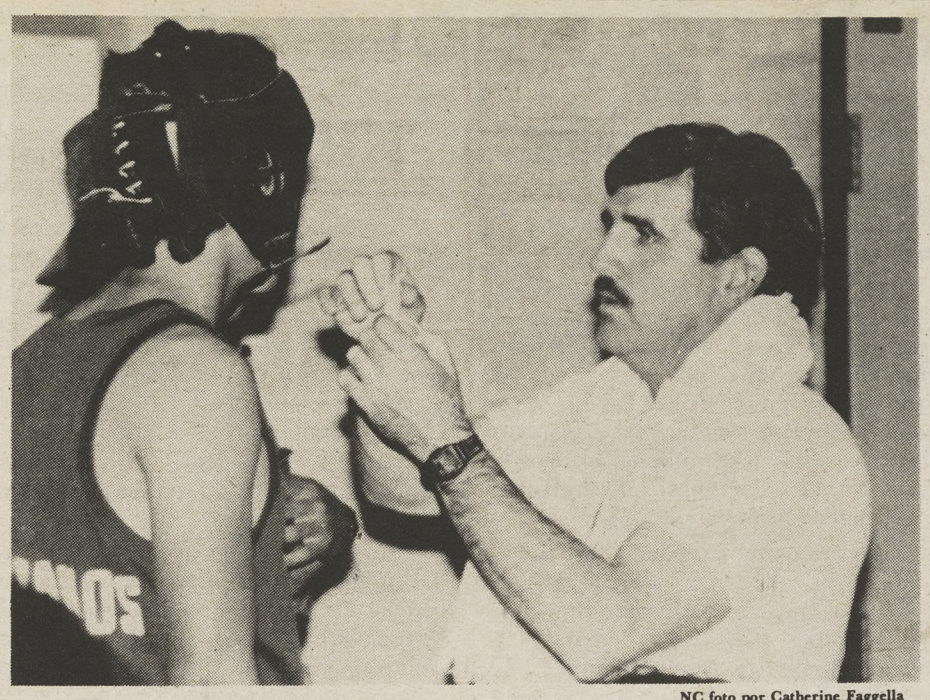
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NC foto por Catherine Faggella

VICTIMA DEL JUICIO — El Padre Anthony Clark habla con un muchacho durante la práctica del boxeo en la Casa de Guadalupe, hogar para adolescentes con problemas, en Nogales, Arizona.

Enjuician a Padre que trabaja con jóvenes

NOGALES, Ariz. (NC) — Una casa católica para jóvenes en Nogales está bajo juicio en Tucson, acusada de ser parte del movimiento santuario. La casa fue forzada a cerrar temporalmente porque su director es uno de los acusados.

La "Casa de Guadalupe," hogar para adolescentes con problemas, fue fundada y es dirigida por el Padre Anthony Clark, a quien se lo enjuició el pasado mes de noviembre. El Padre Clark dijo que ahora gasta al menos 4 días a la semana en el jurado en Tucson, más el tiempo que emplea para reunirse con su abogado para planear su defensa.

ENTRE QUIENES están bajo juicio con el Padre Clark, se encuentran el Padre Ramón Degoberto Quiñones de Nogales, México, y la Hermana de la escuela St. Francis, Darlene Nicgorski de Phoenix, Ariz. Once personas están bajo juicio acusados de ayudar a personas centroamericanas quienes están en forma ilegal en los Estados Unidos.

La decisión de cerrar temporalmente el recinto fue hecha a mediados de enero por el Padre Clark, quien explicó a la Junta de Directores que el no podía "administrar responsablemente" el hogar, debido al juicio.

El Padre Clark, un sacerdote de la Diócesis de Davenport, Iowa, dijo que espera reabrir la "Casa de Guadalupe" cuando termine el juicio, alrededor del mes de julio.

"CASA DE Guadalupe" es la única residencia para jóvenes con problemas en el Condado Santa Cruz. Trabajadores sociales y oficiales de la corte acordaron que el cierre de ese recinto es perjudicial para el sistema juvenil del condado.

Estudiantes de parroquias pobres aprenden tan rápido como sus compañeros ricos

WASHINGTON (NC) — Los estudiantes de escuelas secundarias católicas de familias de bajo ingreso económico aprenden en la misma proporción que los alumnos con familias de ingresos económicos más altos, establece un nuevo estudio realizado por la Asociación Nacional de Educación Católica.

El estudio, el cual observa el rol de las escuelas católicas en la misión de la Iglesia ante el pobre, encontró que el promedio de ingreso económico familiar en un cuerpo de estudiantes no es un factor necesariamente determinante en las escuelas católicas.

"ESCUELAS SECUNDARIAS Católicas: Su Impacto en Estudiantes de Bajo Ingreso Económico" fue publicado por la Asociación Nacional de Educación Católica en Washington. Los investigadores encuestaron a 910 directores de escuelas secundarias, a 938 profesores y a 7,751 estudiantes.

La investigación de escuelas católicas encontró que, diferente a la situación de otras escuelas, "el ingreso económico no tiene un efecto depresivo sobre la tasa de aprendizaje en los jóvenes," dijo Michael Guerra, director del proyecto de la Asociación. "Los niños pobres hacen el mismo progreso" como los estudiantes más ricos durante el mismo tiempo en las escuelas católicas.

Guerra dijo que los estudiantes más pobres también tienen éxito por el alto estandard académico que "no diferencia a un grupo particular de alumnos," por el fuerte apoyo que reciben de la comunidad y porque los profesores se envuelven en la vida de sus alumnos y esperan alto rendimiento.

EL PROBLEMA mayor encontrado por el estudio, dijo Guerra, es que los problemas financieros de las escuelas ponen en duda sus perspectivas a largo plazo. Guerra es Director Ejecutivo del Departamento de Escuelas Secundarias de la Asociación Nacional de Educación Católica.

El Vaticano estudia posible milagro atribuído a Serra

Por NC News Service

El Vaticano está estudiando un posible milagro de curación atribuído a la intercesión del Padre franciscano Junípero Serra, apostol del siglo 18 de California, sobre quien se sigue una causa de canonización que está siendo ampliamente promovida.

El Padre Robert Sarno, oficial de la Congregación de la Causa de los Santos del Vaticano, le dijo al Servicio Nacional Católico de Noticias, el 20 de febrero, que la congregación está ahora "estudiando una supuesta curación" atribuída al Padre Serra.

UN MILAGRO que sea aprobado abrirá las puertas para la beatificación y para la eventual canonización del Padre Serra.

El caso bajo estudio envuelve a la Hermana franciscana Boniface Dyrda de Clyde, Ohio. El 21 de febrero, la hermana dijo que su caso fue investigado, el pasado mes de octubre, por un tribunal especial de la Arquidiócesis de San Luis y que toda la investigación ha sido enviada a Roma.

"Pienso realmente que fue un milagro", dijo la Hermana Dyrda, de 70 años, refiriéndose a su recuperación de una enfermedad que casi la mató en 1959-1960.

Ambos bandos violan los derechos humanos en Nicaragua, dice cardenal

WASHINGTON (NC) — El gobierno Sandinista de Nicaragua y las fuerzas rebeldes de ese país, apoyadas por el gobierno de los Estados Unidos son acusadas de violar los derechos humanos.

Las acusaciones en contra del gobierno de Nicaragua incluye tortura, hostigamiento a oponentes políticos y prisión indefinida y sin garantías.

ACUSACIONES DE tortura y ejecución de prisioneros han sido elevadas en contra de las fuerzas rebeldes conocidas como los "contras."

El Cardenal Miguel Obando y Bravo de Managua, Nicaragua, ha llamado a negociaciones a ambos bandos para terminar con la lucha, pero su llamado ha sido negado por el gobierno.

La publicación de los informes que alegan las violaciones de los derechos humanos, coinciden con la nueva intención del gobierno de Reagan de obtener 70 millones de dólares en ayuda militar y 30 millones en ayuda no-militar para las fuerzas rebeldes.

Notas Breves

IMPERIAL BEACH — Habrá reflexión teológica sobre "La Espiritualidad y la Educación Integral" el 15 de marzo para todas las personas de la diócesis que han participado en el proceso del III Encuentro Hispano de Pastoral y las que quieran empezar a participar. También pueden asistir jóvenes. La sesión se llevará a cabo en el salón principal de la Quinta de Guadalupe (938 18th Street, Imperial Beach) de las 9 a.m. a la 1 p.m. Para más información, llame al 429-7142.

BRAWLEY — La junta sobre Comunidades Eclesiales de Base que debía de tomar lugar en Santa Margarita María, Brawley, el 22 de marzo ha sido cancelada. Tendrá lugar el sábado, 12 de abril, de 2 a 3 p.m. en el salón parroquial de Santa Margarita María en Brawley. Todos están invitados a participar. Para mayor información, llame a la Hermana Alicia Sarre al teléfono 574-6324.

IMPERIAL BEACH — Habrá encuentro de promoción juvenil para señoritas del 13 al 16 de marzo en la Quinta de Guadalupe, Imperial Beach. El costo del encuentro es $35 y se pide $15 de anticipo al entregar la solicitud. Para más información, llame a Teresa Martínez al teléfono 428-1415.

ALCALA PARK — Continuará el Curso Básico de California el 8, 15, y 22 de marzo en la Misión de San Luis Rey y en Santa Rosa de Lima en Chula Vista. Para mayor información, llame al 574-6314.

CALIPATRIA — Se presentarán clases de tentación y conversión en la Biblia el 10, 11, y 12 de marzo en el salón de San Patricio en Calipatria de los 6:15 hasta los 7:15 p.m. Hay que llamar al 353-9225 para más información.

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TV's coverage often borders on overkill

Tuned In By James Breig T.V. Review

The puffy white contrail leading to the horned ball of smoke reminded me of a snail. The lazy snail, however, took on a malevolent image when the contents of the head were recalled: a shattered shuttle housing seven men and women.

Seeing the fiery chariot once was enough for me, but TV news shows insisted on endlessly re-running the clip at normal speed, in slow motion, and in stop-action. During one half-hour broadcast, the final moments of the Challenger were shown four times. I finally began turning my head or closing my eyes.

WHAT DID you think of the TV coverage of the shuttle tragedy a month ago? I would give the networks, including CNN, pretty high marks for their on-the-spot response to the event. In the first hours after the explosion, a number of angles were covered, including the one that became unique to this event: how it would affect children, many of whom had watched the disintegration live on TVs in their classrooms.

Did we need the constant reruns of the scene? Did we need any cameras on



Christa McAuliffe's parents as they realized what had happened? Did we need live coverage of news conferences at which nothing of importance was said? Did we need to hear White House journalists questioning Larry Speakes about what the President said when he heard the news?

All these questions, I believe, fall into the area of overkill, of which television is so often guilty. The sterling job they do with immediate information is often tarnished by their desire to say it over and over and over. Think back on the assassination attempt on President Reagan. How many times have you seen that particular tape? How many more times will we see the shuttle crew evaporate in the sky?

TV'S INITIAL coverage of the shuttle launch, of course, was innocent and the affect on children of the live explosion is no one's fault. To what extent though did the repetitions serve to heighten the grief and sorrow of youngsters? To find out some answers, I spoke recently with Sister Anne Bryan Smollin, a Mercy Sister who is a psychologist. The director of counseling for the laity in Albany, N.Y., diocese, she often works with children who are experiencing emotional problems.

She pointed out that the publicity involving a teacher in space reinforced children's natural affection for the space program, which fascinates them for its adventure and newness.

"There was so much enthusiasm and publicity attached to that launch," she explained. "It was almost like pride for the children to have a teacher in space, so it became even more real for them."

IRONICALLY, THE disaster, initially anyway, subtracted reality, she believes.

"Television deaths are so common that the reality of the event takes time to sink in," Sister Anne said. "Children had to realize that it was not a one-time TV movie."

She said that the follow-up memorials helped to do that. She also thinks that the response of the world helped children.

"EVERYTHING WAS put on hold," she recalled. "The world stopped and TV kept it in front of us."

That demonstrated how the reality of death differs from the fantasy deaths of television. In fact, a few days after the explosion, several cable movie services ran "The Empire Strikes Back," which contains several scenes of the destruction of spacecraft. The difference between those fake destructions and the Challenger was obvious.

Sister Anne noted that parents who ignore the event or switch off the television when the scenes are shown are not helpful. "If we do that," she explained, "we're saying we don't want to talk about it or we don't have feelings. To remove a child from the national mourning is not good. We're suffering, praying, and crying together. To exclude the child is not just."

THE PROBLEM that TV caused by being there can be somewhat alleviated by TV's presence through the grief process.

One more point should be made: for the most part, we wanted TV to show us the images of what happened, how people responded, what was being done to correct it, who felt which emotions and why it happened. There was a pride in the space program and we wanted to know how this failure was being dealt with.

We don't have the same unity about other events, therefore, we don't have the same reaction to how TV covers them. When TV shows us mutilations in Nicaragua or earthquake victims in Mexico or the remains of aborted babies, we have the tendency to blame TV for what's happening. If the camera were not there, there would be nothing to photograph, we sometimes think.

In the wake of the shuttle coverage, let's re-think that.

KPBS airs special on Jerusalem

Jerusalem's Old City is the fountainhead of three of the world's great religions, the site of many of the world's most venerated shrines, and home to more than 26,000 people of profoundly different cultures who live side-by-side in a fragile peace.

A kaleidoscopic view of the city and its inhabitants is presented in "Jerusalem: Within These Walls," a new National Geographic Special airing on KPBS-TV, Wednesday, March 12, 8-9 p.m.

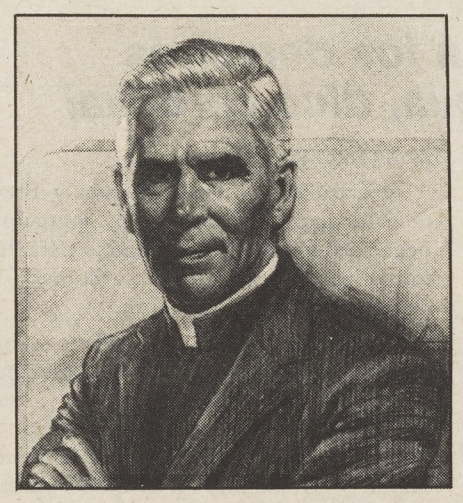
LESS THAN one square mile in area, the Old City is divided into four quarters — Jewish, Armenian, Christian, and Muslim. Each is clearly defined and rich with its own history and sacred traditions. Through this beautifully photographed program, viewers visit the Western, or Wailing, Wall, object of Jewish yearning and prayers for 2,000 years; the Church of the Holy Sepulchre, built on the sites where Jesus spent his last days on earth; the Armenian Church of St. James, where the striking of a wooden plank to announce services harkens back to the days when bells were forbidden by Muslim rulers; and the Dome of the Rock, from which the Prophet Muhammed is said to have begun his night journey to heaven.

The program also introduces viewers to some of the fascinating and diverse people who dwell within the walls: Theo Siebenberg, a Jew who fled Hitler's armies; Father Timothy, a young Greek Orthodox priest; Elia Kahvedjian, a survivor of the Armenian holocaust in the early part of the 20th century; and Khalil Khalidi, a furniture craftsman and television actor whose Muslim roots in Jerusalem go back 1,300 years.

The program will be repeated on KPBS-TV Thursday, March 13, at 2 p.m. and Saturday, March 15, at 5 p.m.

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Deeply effected Father Hal Tindall. Hear his story Saturday March 22, at 9:00 a.m. on Cox 26 and Southwestern 4.

• Other March programs including interviews at the Association of Christian Therapists conference will air Sundays at 9:00 a.m. and Fridays at 11:00 p.m. on KTTY 69 also Tuesday 6:00 p.m. on Cox Cable 26.

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